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Out of thine own Mouth will I judge thee. S. Luke xix, 22.

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ADVERTISEMENT.

THERE being frequent Mention of the Articles of Doctrine contain'd in the Bull of Pope *Pius* IV. to the Belief and Obſervance of which every Eccleſiaſtic is obliged to ſwear, 'twas thought proper to prefix the ſaid Bull at the beginning of this Book, with a Tranſlation thereof in *Engliſh*, on the oppoſite Pages, and to diſtinguiſh the whole into twelve Articles for the more convenient referring to any one of the ſame in the following Work.

BULLA *PII Quarti*,

Sub forma Juramenti professionis fidei ab omnibus Catholicis recipienda (a).

1. APostolicas & Ecclesiasticas Traditiones, reliquasque ejusdem Ecclesiæ observationes & constitutiones, firmissime admitto & amplector.

2. Item sacram Scripturam juxta eum sensum, quem tenuit & tenet sancta mater Ecclesia, cujus est judicare de vero sensu & interpretatione sacrarum Scripturarum, admitto: nec eam unquam, nisi juxta unanimem consensum Patrum accipiam, & interpretabor.

3. Profiteor quoque septem esse vere & proprie Sacramenta novæ legis a Jesu Christo, Domino nostro, instituta, atque

(a) *Habetur ad calcem Concil. Triden. Edit. Colon. Ann.* 1610. *p.* 439. *in* 12. *& Ann.* 1615. *pag.* 44.

ad

THE BULL of Pope PIUS IV.

Prescribed by him to be received on Oath as the true Catholick Faith *(a)*.

1. *THE Apostolick and Ecclesiastical* Traditions, *and other observances and constitutions of the Church, do I firmly admit and embrace.*

2. *Also the sacred Scripture, according to* that sense which our holy Mother the Church hath holden, and doth hold (*whose office it is to judge of the true sense and interpretation of holy Scriptures*) *do I admit: Neither will I ever receive and expound it but according to the uniform consent of the Fathers.*

3. *I do also profess, that there be truly and properly* Seven Sacraments *of the New Law, instituted by our Lord Jesus Christ,*

(a) This *Bull*, or *New Creed*, is added to the *Nicene* Creed by Pope *Pius* the Fourth.

and

ad ſalutem humani generis, licet non omnia ſingulis neceſſaria, ſcilicet Baptiſmum, Confirmationem, Euchariſtiam, Pœnitentiam, Extremam Unctionem, Ordinem, & Matrimonium; illaque gratiam conferre: & ex his Baptiſmum, Confirmationem, & Ordinem, ſine ſacrilegio reiterari non poſſe. Receptos quoque & approbatos Eccleſiæ Catholicæ ritus, in ſupradictorum omnium ſacramentorum ſolemni adminiſtratione recipio, & admitto.

4. Omnia & ſingula, quæ de Peccato Originali, & de Juſtificatione, in ſacroſancta Tridentina Synodo definita & declarata fuerunt, amplector & recipio.

5. Profiteor pariter in Miſſa offerri Deo verum, proprium, & propitiatorium ſacrificium pro vivis & defunctis: atque in ſanctiſſimo Euchariſtiæ Sacramento eſſe vere, realiter, & ſubſtantialiter corpus & ſanguinem, unâ cum anima & divinitate Domini noſtri Jeſu Chriſti; fierique converſionem totius ſubſtantiæ panis in corpus, totius ſubſtantiæ vini in ſanguinem: quam converſionem Catholica Eccleſia Tranſubſtantiationem appellat.

6. Fateor etiam ſub altera tantum ſpecie, totum atque integrum Chriſtum, verumque Sacramentum ſumi.

7. Con-

and neceſſary to the ſalvation of Mankind, tho' all be not neceſſary for every man: that is to ſay, Baptiſm, Confirmation, the Euchariſt, Penance, Extreme Unction, Order, and Marriage; and that they confer grace: and that among theſe, Baptiſm, Confirmation, and Order cannot be reiterated without ſacrilege. Alſo the received and approved Rites of the Catholick Church, uſed in the ſolemn adminiſtration of all the aforeſaid Sacraments, I receive and admit.

4. *All and every the things which, concerning* Original Sin *and* Juſtification, *were defined and declared in the holy Council of* Trent, *I embrace and receive.*

5. *Alſo I confeſs, that in the* Maſs *is offered to God a true, proper, and propitiatory Sacrifice for the quick and the dead: And that in the moſt holy* Euchariſt *is truly, really, and ſubſtantially the body and blood, with the ſoul and divinity of our Lord Jeſus Chriſt: and that there is made a converſion of the whole ſubſtance of the bread into his body, and of the whole ſubſtance of the wine into his blood, which converſion the Catholick Church calleth* Tranſubſtantiation.

6. *I confeſs alſo, that under* one kind only, *all and whole Chriſt, and the true Sacrament is received.*

7. I

7. Conſtanter teneo purgatorium eſſe, animaſque ibi detentas fidelium ſuffragiis juvari.

8. Similiter & Sanctos una cum Chriſto regnantes, venerandos atque invocandos eſſe, eoſque orationes Deo pro nobis offerre, atque eorum reliquias eſſe venerandas.

9. Firmiſſime aſſero, imagines Chriſti ac Deiparæ ſemper Virginis, necnon aliorum Sanctorum, habendas & retinendas eſſe; atque eis debitum honorem, ac venerationem impertiendam.

10. Indulgentiarum etiam poteſtatem a Chriſto in Eccleſia relictam fuiſſe, illarumque uſum Chriſtiano populo maxime ſalutarem eſſe affirmo.

11. Sanctam Catholicam, & Apoſtolicam Romanam Eccleſiam, omnium Eccleſiarum matrem & magiſtram agnoſco: Romanoque Pontifici, B. Petri Apoſtolorum principis ſucceſſori, ac Jeſu Chriſti Vicario, veram obedientiam ſpondeo ac juro.

12. Cætera item omnia a ſacris Canonibus, & œcumenicis Conciliis, ac præcipue a ſacroſancta Tridentina Synodo tradita, definita, & declarata, indubitanter recipio, atque profiteor; ſimulque contraria omnia, atque hæreſes quaſcunque ab Eccleſia damnatas, & rejectas, & anathematizatas,

7. *I do conſtantly hold there is a* Purgatory, *and that the ſouls detained there, are holpen by the ſuffrages of the faithful.*

8. *And likewiſe that the* Saints *reigning with Chriſt, are to be worſhiped and prayed unto; and that they offer their prayers to God for us; and that their* Reliques *are to be worſhiped.*

9. *And moſt firmly I avouch, that the* Images *of Chriſt, and the Mother of God always a Virgin, and other Saints, are to be had and retained, and that to them due honour and veneration is to be given.*

10. *Alſo that the power of* Indulgences *was left by Chriſt in the Church; and I affirm the uſe thereof to be moſt wholſome to Chriſt's people.*

11. *That the Holy Catholick and Apoſtolick* Roman *Church is the Mother and Miſtreſs of all Churches, I acknowledge: and I vow and ſwear true obedience to the Biſhop of* Rome, *the Succeſſor of St.* Peter *the Prince of the Apoſtles, and the Vicar of Jeſus Chriſt.*

12. *And* all other *things likewiſe do I undoubtedly receive and confeſs, which are delivered, defined, and declared by the ſacred Canons and General Councils, and eſpecially by the holy Council of* Trent: *and withal, I condemn, reject, and accurſe all things that are contrary hereunto, and all hereſies whatſoever,*

zatas, ego pariter damno, rejicio & anathematizo. Hanc veram Catholicam fidem (extra quam nemo ſalvus eſſe poteſt, quám in præſenti ſponte profiteor, & veraciter teneo) eandem integram & inviolatam, uſque ad extremum vitæ ſpiritum, conſtantiſſime (Deo adjuvante) retinere & confiteri, atque a meis ſubditis, vel illis quorum cura ad me in munere meo ſpectabit, teneri, doceri, & prædicari, quantum in me erit, curaturum: Ego idem N. ſpondeo, vovao, ac juro:

Sic me Deus adjuvet, & hæc ſancta Dei Evangelia.

Volumus autem, quod præſentes literæ, in Cancellaria noſtra Apoſtolica, de more, legantur; & ut omnibus facilius pateant, in ejus Quinterno deſcribantur, ac etiam imprimantur. Nulli ergo omnino hominum liceat hanc paginam noſtræ voluntatis & mandati infringere, vel ei auſu temerario contraire. Si quis autem hoc attentare præſumpſerit, indignationem omnipotentis Dei, ac beatorum Petri & Pauli Apoſtolorum ejus, ſe noverit incurſurum. Dat. Romæ, apud ſanctum Petrum, anno Incarnationis Dominicæ Milleſimo quingenteſimo ſexageſimo quarto, Idibus Novem. Pontificatus noſtri anno quinto.

Fed. Cardinalis Cæſius.

Cæſ. Glorierius.

ſoever, condemned, rejected, and accurſed by the Church: and that I will be careful this true Catholick faith (out of the which no man can be ſaved, which at this time I willingly profeſs and truly hold) be conſtantly (with God's help) retained and confeſſed, whole and inviolate to the laſt gaſp; and by thoſe that are under me, or ſuch as I ſhall have charge over in my calling, holden, taught and preached, to the uttermoſt of my power: I the ſaid N. *promiſe, vow and ſwear;*

So God help me, and his holy Goſpels.

Our pleaſure is, that theſe preſent letters, according to cuſtom, be read in our Apoſtolic Chancery: and that they may be the more eaſily known unto all men, that they be there copied and imprinted. It ſhall not be lawful therefore for any man to infringe this our Will and Commandment, or by audacious boldneſs to contrary the ſame. Which if any man ſhall preſume to attempt, let him know that he ſhall incur the indignation of Almighty God, and of St. Peter *and St.* Paul, *his bleſſed Apoſtles. Dated at* Rome, *in the year of the Incarnation of our Lord,* 1564. Id. Novemb. *the* 5*th year of our Papacy.*

Fed. Cardinalis Cæſius.

Cæſ. Glorierius.

The

The TEN COMMANDMENTS, *as publiſhed by the Church of* Rome, *in a Book intitled* The Chriſtian Doctrine, *compoſed by the Reverend Father* James Ledeſma, *Prieſt of the Society of* JESUS; *and printed* permiſſu Superiorum, *Anno* 1609, *and* 1624.

1. I AM thy Lord God. Thou ſhalt have no other Gods but me.

2. Thou ſhalt not take the name of God in vain.

3. Remember to ſanctify the holy days.

4. Honour thy father and mother.

5. Thou ſhalt not kill.

6. Thou ſhalt not commit adultery.

7. Thou ſhalt not ſteal.

8. Thou ſhalt not bear falſe witneſs.

9. Thou ſhalt not deſire thy neighbour's wife.

10. Thou ſhalt not deſire thy neighbour's goods.

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THE

THE
SAFE WAY
OF THE
PROTESTANTS
Traced out, &c.

SECT. I.

The causeless bitterness of the Church of Rome *against the Reformed Churches.*

WE read in the Ecclesiastical History, when the antient Christians at *Antioch* fell at variance among themselves, it was thought meet (as *Theodoret (a)* relateth) by a favourable report to allay the bitterness of their contention with these words: *Both*

(a) *Theod. Hist. Eccles. lib. 2. cap. 4.*

parties make one and the ſame Confeſſion of their Faith: For both maintain the Creed of the Nicene *Council.*

The beautiful and ſacred name of Truth ſpeaks peace to all; and that lovely name of Peace gives that ſweet counſel to all Chriſtians, which *Abraham* gave to *Lot: Let there be no ſtrife betwixt me and thee, for we be brethren*, Gen. xiii. 8.

If the Church of *Rome* had loved Truth and Peace, without doubt the common bond of Chriſtianity, and the Creed, which is the common Cognizance of our Faith, would have incited them to the like favourable conſtruction of the Controverſies of this age; and the rather, becauſe their own learned *Cardinal (b)* profeſſeth, *That the Apoſtles never propounded, as common Articles of Faith, other things, than the Articles of the Apoſtles Creed, the ten Commandments, and ſome few of the Sacraments; becauſe* (ſaith he) *theſe things are ſimply neceſſary and profitable for all men, the reſt are ſuch as a man may be ſaved without them.*

But this is the nature of the malignant Church (and for that cauſe the Church of *Rome* is rightly deciphered by that name) that inſtead of qualifying the unquenchable broils, and intirely preſerving the ſeamleſs

(b) Bell. de Ver. Dei, lib. 4. cap. 11.

garment

garment of Chriſt, ſhe terms us *(c) Hereticks, Hell-hounds of Zuinglius, Luther's Whelps, Turkiſh Huguenots, damned perſons, and worſe than Infidels.* Which unchriſtian ſpeeches dipt in lye and gall, gives us juſt cauſe to ſay with *Auſtin, Our daily fornace is our adverſaries tongue (d).*

It cannot be denied, that the now Reformed, and the antient *Roman* Church are two ſiſters, both deſcended from one and the ſame Catholic and univerſal Mother of us all. But when the world ſhall underſtand, that the *Romiſh* ſiſter hath loſt her breaſts, or at leaſtwiſe giveth her children little or no ſincere milk out of her two breaſts, the two Teſtaments; when the world ſhall plainly diſcern, that ſhe doth daily practiſe ſpiritual fornication with the inhabitants of the earth; when it ſhall be witneſſed by herſelf, that her ſiſter hath kept her firſt love, and continued her antient birth-right, from the time of the Apoſtles to the days of *Luther:* Will it not ſeem a ſtrange folly, or a wilful madneſs to quarrel with her Siſter, becauſe ſhe will not follow her unknown ways, and go a whoring after her inventions? If for no

(c) Camp. 1. *Rat. Jewel* againſt *Harding. p.* 178 *&* 222. *Ed. ult.*

(d) Quotidiana fornax noſtra humana lingua. Aug. Confeſs. lib. 10. *cap.* 37.

other cauſe, yet for this alone (becauſe ſhe play'd the Harlot) her ſiſter might better juſtify her ſeparation from her, than the retaining of fellowſhip with her lewdneſs.

It is the counſel of the Prophet, *If Ephraim be joined to idols, let him alone: If Iſrael play the Harlot, let not Juda ſin.* *Hoſ.* iv. 15, 17. *Babylon (e)* was a true Church, with which ſometimes the Religious did communicate; but after it was more depraved, the faithful are commanded to go out of her: And, as we may conceive, for that cauſe, among others, *Abraham* was commanded to go forth of *Chaldea*, wherein he was born, becauſe the inhabitants of the Country were Idolaters. And the *Hebrews* (the promiſed time of returning to *Canaan* being come) were led out of *Egypt* by *Moſes* and *Aaron*, becauſe the *Egyptians* were given to vain ſuperſtitions. Such is our departure from the Church of *Rome*, or rather from the errors of that Church, that hath departed from

(e) By *Babylon* is meant *Rome*, according to divers Interpreters ancient and later. *Tertul. lib. adv. Judæos, & lib.* 3. *contr. Marcion. Hieron. Prologo in l. Didym. de ſp. S. Aug. de Civ. Dei, lib.* 18. *c.* 2. *& cap.* 22. *Lud. Vives in eundem. Oroſ. lib.* 4. *c.* 2, 3. *Bell. de Rom. Pont. lib.* 2. *c.* 2. *Baron. Annal. tom.* 1. *ad An. D.* 45. *Ribera in Apoc. c.* 14.

herſelf;

herſelf; and for that cauſe, *Non fugimus, ſed fugamur*; we left her unwillingly, not voluntarily; *That we be not partakers of her ſin, and that we receive not of her plagues.* *Rev.* xviii. 4.

That ſaying of *Eraſmus* was not leſs true than witty, who being demanded of the Duke of *Saxony*, What was *Luther*'s capital offence, that ſtirred up ſo many oppoſites againſt him? made anſwer: *Luther had committed two great crimes; for he had taken away the Crown from the Pope, and had taken down the Belly of the Monks.* And ſurely (ſetting aſide the Pope's lordlineſs, and the luxury of Prieſts) it ſhall appear, there is no ſuch cauſe, why ſhe ſhould breathe out *Anathemas*, Curſes, and Excommunications, with a *Tradatur Satanæ*; let her Siſter be delivered to Satan. Yea, ſhe daily affordeth peaceable entertainment unto *Jews* and Infidels; when as a poor Chriſtian ſoul, a believing Proteſtant, living within their reach or compaſs, can hardly eſcape the danger of their mercileſs Inquiſition.

Nobis non licet eſſe tam beatis. The children of this world are wiſer in their generation, than we profeſs our ſelves to be. For as *touching the twelve Articles of the Apoſtles Creed, which are the main parts of the Chriſtian Truth, and wherein*

the Church of Rome *doth ſtill perſiſt, we gladly acknowledge her to be of the family of* Jeſus, ſaith *Hooker (f)*. And that which St. *Paul* witneſſed of the *Iſraelites*, that in *one reſpect they were enemies, but in another they were beloved of God*, *Rom.* xi. 28. ſo likewiſe as concerning the word of God, and the Apoſtles Creed, we give the Church of *Rome* her due. But in another reſpect, as ſhe hath created twelve new Articles, and coined new expoſitions *(g)* upon the old, far different from the doctrine of the Apoſtles; as ſhe depends upon cuſtomary Tenets, which make their chief claim by Tradition; as ſhe relies upon the Church (that is, upon her own authority) for the laſt reſolution of Faith; as ſhe maintaineth and practiſeth manifeſt and manifold Idolatry; as ſhe derogateth from the high price of our Redemption, by adding her own merits and ſatisfactions to the merits of Chriſt; as ſhe advanceth the Pope for the Lord Paramount above all that are called Gods: In theſe and many like reſpects we ſay her Tenure is mean and baſe, her Tenets are ſubject to alienation, her Articles are evidences of an unknown truth, her Unwritten Verities for

(f) *Eccleſiaſtical Polity. Lib.* 1. *cap.* 1.
(g) *Bulla Pii* 4. *ad calcem Concil. Trident. anno* 1610. & 1615. *Coloniæ.*

the

the moſt part are Preſcriptions within the memory of man, *Heſterna quaſi*; her Title is Uſurpation, her Confidence is Preſumption, her Devotion is Superſtition, and ſhe herſelf a profeſſed Enemy to the Goſpel.

Sect. II.

The occaſion of the contention betwixt the Churches, originally proceeded from the Romaniſts *by their own confeſſion.*

BUT before we enter into the debates and differences of theſe times, it will not be amiſs to look back, and examine the cauſe of this great calamity and diſtraction in the Chriſtian Church; and to enquire by whom, and by what means this bitter contention is fallen out betwixt two Siſters. *G. Caſſander*, a learned Papiſt, took ſpecial notice, that theſe two ſiſters were fallen aſunder, even to the dividing of the houſehold: he alſo obſerved the Author of thoſe freſh-bleeding wounds, and accordingly, as an eye-witneſs of thoſe differences, proteſteth openly *(a)*, That *the fault is to be laid upon thoſe, who being puffed up with*

(a) *Caſſand. Conſult.* 56 & 57.

 vain

vain insolent conceits of their Ecclesiastical power, proudly and scornfully contemned and rejected them, who did rightly and modestly admonish the reformation. If we shall further inquire of him, what remedy might be applied to such dangerous diseases; he professeth seriously, That *the Church can never hope for any firm peace, unless they begin to make it, who have given the cause of that distraction.* If we further press him for his advice, how to procure that peace from them who first occasioned the falling off, he replies, and confidently assures us, That *this cannot be effected, unless those who are in place of Ecclesiastical government, would be content to remit something of their too much rigour, and yield somewhat to the peace of the Church; and hearkening unto the earnest prayers and admonitions of many godly men, will set themselves to correct manifest abuses according to the rule of divine Scriptures, and the Primitive Church, from which they have swerved.*

Here is a plain confession of a learned *Romanist*, that many abuses are crept into the *Roman* Church; here is likewise an acknowledgment of a distemperature that proceedeth from the head (and we know, when the head is distemper'd, commonly the whole body is out of order.) Now to rectify these abuses, he prescribes a Rule, which

which is the holy Scriptures, and he sets before us an antient pattern for our instruction, which is the Primitive Church.

If the Scripture be the rule of Truth, and the antient doctrine be the pattern of a true Church, how can our Religion be charged with heresy, which professeth the Scripture to be the sole rule of Faith? Or how can it be justly accused of Novelty, as derived from *Luther*, when it is a *Canon* published for the direction of Preachers and Pastors in our Church, *(b) That they should never teach any thing as matter of Faith religiously to be observed, but that which is agreeable to the doctrine of the Old and New Testament, and collected out of the same doctrine by the antient Fathers, and Catholic Bishops of the Church.*

But let us ascend higher, and look into former ages, and there let us examine, whether these two Sisters agreed in unity of doctrine in one and the same house.

It is reported *(c)* of *Redwald* King of the *East Saxons*, that he was the first of all his Nation that was baptized and received Christianity; but afterward being seduced by his wife, he had in the self same Church (saith *Bede*) one altar for Christ's Reli-

(b) In lib. Can. disc. Eccles. Angl. ca. 6. Preface to B. *Jewel*'s works *Eng. ann.* 1611.

(c) Camden's *Britannia Eng. p.* 465.

 ligion,

ligion, and another for ſacrifices unto devils. Such was the ſtate of the *Roman* Church, eſpecially in the ages after the devil was let looſe. There were ſome that did conſecrate themſelves and their ſervice to the right worſhip of God alone; others to the adoration of Saints and Images. There were ſome that did conſtantly adore the Creator in his bodily preſence in Heaven, whilſt others in the ſame Church did ignorantly worſhip the Creature, a conſecrated Hoſt upon the Altar. And thereupon *Michael Cecænas*, General of the Order of *Franciſcans*, about 400 years paſt, obſerving the different opinions of different members in the ſame Church, complained, *There were two Churches, the one of the wicked ſort flouriſhing, in which the Pope reigned; the other of godly and good men, and this Church he perſecuted (d).*

This learned Frier, by his diſcovery of two Churches, ſhews, that long ſince there was a difference in Religion betwixt the two Siſters, and thereby he plainly intimates the different eſtate betwixt Papiſt and Proteſtant in the ſame Church: the major part was ſubject to the Pope, and that flouriſhed, and was viſible in the eyes

(*d*) *Mich. Cecænas contra Tyrannidem Papæ. Mornæus Myſter. Iniquit.*

of

of the world; but, ſaith the *Franciſcan*, that part conſiſted of the wicked, and conſequently was the malignant Church: the other part was obſcured and perſecuted by the Pope, but (ſaith he) it conſiſted of the faithful and true believers, and conſequently was the true Church.

I could aſcend yet higher, and ſhew, that the falling out of the two Siſters was about an Husband; the one was conſtant to her firſt love Chriſt Jeſus, the ſole Head of the Church; the other ſought a divorce from her Husband, by acknowledging the Pope to be the univerſal Head of all Churches. But I leave this to a longer time, and a larger tract.

Sect. III.

Corruptions both in faith and manners confeſſed by the members of the Roman *Church, and yet the Reformation denied by the Pope, and why*, &c.

IF we look upon the latter ages, we ſhall eaſily diſcern an alteration of Religion by the complaints of head and members in the ſame Church. Pope *Alexander* V. (*a*)

(*a*) *Dixit quod ipſe volebat vacare circa reformationem eccleſiæ, &c. Conc. Piſan. Seſ.* 20.

in the year 1411. promiſeth ſolemnly to intend the Reformation of the Church, and for that purpoſe to aſſemble the moſt learned of all Nations; yet nothing was performed. At the Council of *Senes* in the year 1423. this propoſition of Reformation was revived: But withal it was adjourned *de die in diem*, and the day of their Reformation is not yet come. If we come nearer to theſe times, the Council of *Trent* in *Paul* the Third's time complained of Indulgences, an Article of the *Roman* faith, *(b) That the Pope's Officers in collecting of money for thoſe Indulgences, gave a ſcandal to all faithful Chriſtians, which might ſeem to be without all hope of remedy.* They complained in general, *(c)* That there were (*many*) errors and corruptions *crept into the Maſs, partly by the corruption of time, partly by the negligence and wickedneſs of men.* They confeſs in particular, that Prieſts for covetouſneſs and gain *made contracts and bargains to ſay Maſſes*

(b) Quæſtorum abuſus, quorum malitia ita quotidie magno fidelium ſcandalo & querela deprehenditur, ut de eorum emendatione ſpes nulla relicta videatur. Concil. Trident. Seſſ. 21. cap. 9.

(c) Cum multa jam ſive temporum vitio, ſive hominum incuria & improbitate irrepſiſſe videantur, quæ a tanti ſacrificii dignitate aliena ſunt. Conc. Trid. Seſſ. 22. *Decretum de obſervandis & evitandis, &c.*

for

for money. (d) Inſomuch as it was obſerved, that the *Prieſt alone ſaid ſtragling Maſſes in a corner of the Church for a Teſter, at the requeſt of him that paid for them.* They confeſs, That *(e) wanton and laſcivious Songs were mingled with the Organs, and other Church-Muſick.* And this is likewiſe complained of by their own *Agrippa: Hodie, &c.* (ſaith he) *At this day obſcene and filthy Songs have their intercourſe with the Canon of the Maſs.* And as concerning ſuperſtitious Ceremonies, as namely, the certain number of their candles at their Maſſes, they confeſſed *(f)*, they *were firſt invented rather out of ſuperſtitious devotion, than true religion.* Neither did theſe men ſeek a reformation in Manners

(d) Moulin of the Euchariſt, *cap.* 21.

(e) Ab eccleſiis vero muſicas eas, ubi ſive organo, ſive cantui laſcivum aut impurum aliquid miſcetur, &c. Conc. Trid. ibid. & mox: *Ordinarii locorum epiſcopi ea omnia prohibere, atque e medio tollere ſedulo curent, ac teneantur, quæ vel avaricia, idolorum ſervitas, vel irreverentia, quæ ab impietate vix ſejuncta eſſe poteſt, vel ſuperſtitio veræ pietatis falſa imitatrix induxit.* Agrippa de vanit. Scient. cap. 17.

(f) Quarundam vero Miſſarum & candelarum certum numerum, qui magis a ſuperſtitioſo cultu, quam a vera religione inventus eſt, omnino ab eccleſia removeant. Idem ibid. concil. Trid. Seſs. 22. cap. 6. *Optaret ſacroſancta Synodus, &c.*

only,

only, but in the Doctrine itself; they confessed that the Mass, wherein the Priest and People did communicate together, was *more fruitful*; they professed openly, and *wished unfainedly*, that *private Mass* might be restored to the antient custom, and the practice of the Reformed Churches, which communicate jointly with Priests and People together. And as concerning *Latin* Service in their Church, although the Council did not allow, that at all times, and in all places it should be celebrated in the vulgar tongue: yet they confess (g), *that the Mass doth contain great instruction for the faithful; and therefore* (say they) *lest the sheep of Christ should thirst, and the children should crave bread, and none should be present to break it to them: The holy Synod commands all Pastors having cure of Souls, that frequently at the celebration of the*

(g) *Etsi Missa magnam contineat populi fidelis eruditionem, non tamen expedire visum est patribus, ut vulgari lingua passim celebraretur: quamobrem, ne oves Christi esuriant, neve parvuli panem petant, & non sit qui frangat iis: Mandat sancta Synodus Pastoribus & singulis curam animarum gerentibus, ut frequentur inter Missarum celebrationem vel per se, vel per alios, ex iis quæ in Missa leguntur, aliquid exponant, atque inter cætera sanctissimi hujus sacrificii mysterium aliquod declarent, Sess. 22. c. 8.*

Mass,

Mass, either by themselves, or by some others, they do interpret and declare the mystery of the Sacrament unto the people. How near these men do come to our Doctrine, who doth not perceive? For, touching principal points of their Doctrine: First, their great Council of *Trent* (h) declares it for a point of Faith, that the use of *Indulgences is most wholesome for the people:* yet they confessed the scandal that came by them was very great, and without hope of reformation. Their Council accurseth all those that should hold private Masses unlawful; yet they wish they were restored to the custom of the Reformed Church, where Priest and People communicate together. The Council accurseth all those that condemn the practice of the *Roman* Church, for delivering the Canon of their Mass in a secret or an unknown tongue; and yet she commands all massing Priests to explain and expound the meaning of those words delivered in a silent and unknown manner.

From these and the like confessions of divers errors in the Church, (i) *The Bishops*

(h) *Bulla Pii* 4. *Artic.* 10.

(i) *Decretum de Reformatione, Sess.* 22. *cap.* 9. *Vide Phil. Morn. Pref. in Tract. de Eccles. edit. ult.* 1599 & 1600. *Item Concilium de emendanda Ecclesia, authore P. Carapha Card.*

and

and Fathers of the Council made a Decree for a Reformation. The Pope himself caused divers Cardinals to assemble, and consider of the errors, and for the easier redress, they were commanded to be proposed to the Pope and Cardinals in their Consistory. And if you question me, who did hinder the Reformation? I must say with *Cassander*, they were such, who were puffed with Ecclesiastical authority, and reputed principal members in the same Church. *Nicholas Scomberg*, by profession a *Dominican*, by place a *Cardinal*, opposed the Reformation, and pressed the Pope and his Cardinals with these and the like reasons: *(k) It would give an occasion to the* Lutherans *to brag, that he had enforced the Pope to make that Reformation; and above all, it would be a beginning to take away not only the abuses, but good uses also, and so to endanger the whole state of Religion. For by the Reformation it would be confessed, that the things provided against were deservedly reprehended by the* Lutherans, *which would be a great abetting to their whole doctrine.*

Theatino, postea Pontif. maximo sub nomine Pauli 4. cui consilio subscripsere IX. viri. Edidit Pau. Vergerius, cum aliis opusculis, & tractatu de Idolo Lauretano ann. 1554 & 1555 *in quarto.*

(k) History of *Trent. l.* 1. *p.* 83. English.

SECT.

SECT. IV.

Many learned men of the Church of Rome, *convicted by the evidence of Truth, either in part, or in whole, have renounced Popery before their death.*

HOW available the foregoing reasons may seem to hinder a Reformation, I leave to every man's judgment: yet sure I am the reformed Churches have done nothing in this, otherwise than the former Councils had antiently decreed, and divers of esteem for piety and learning in their own Church had formerly wished to be done. And I am certainly perswaded, were it not for fear of endangering the *Romish* Religion, as the Cardinal *(a)* rightly observed) our adversaries would come nearer unto us in all the fundamental points which our Church teacheth. For look upon the Communion in both kinds, and you shall find the Council of *Basil*, about two hundred years since, did allow the Cup to the *Bohemians*, upon this condition: *(b) That they should not find fault with the contrary use, nor sever themselves from the Catholic Church.* Look upon the restraint

(a) Sup. sect. 3. *in fine.* *(b) Genebr. l.* 4. *Chron.*

of

of Prieſts Marriage, and you ſhall hear *Æneas Sylvius*, afterward *Pope Pius* II. give his real aſſent with us, (c) *As marriage upon weighty reaſons was taken from the Prieſts; ſo upon weighty conſiderations it were wiſhed to be reſtored.* Look upon private Maſſes, and of this, ſaith Mr. *Harding*, (d) the *godly and faithful people have ſince the time of the primitive Church much complained*; as deſiring better correſpondence with us in the greateſt myſtery of our ſalvation. Look upon the Scriptures, and you ſhall find the *Rhemiſh* Teſtament tranſlated into *Engliſh*, and this was done *Importunitate Hæreticorum* (as they (e) of *Douay* ſpeak) by the importunity of Hereticks. And to conclude; they have of late granted a diſpenſation to ſome men and women alſo to read the Scriptures; and this was done by the importunity of Hereticks.

It is no wonder, that the poor widow in the Goſpel, *Luke* xviii. 1. did prevail with the corrupt judge by importunity, when ſuch Hereticks, as we are reputed to be, have prevailed by importunity with ſuch true Catholicks, as they pretend themſelves to be. Yet if we look but within the

(c) *Plat. vit. Pii* 2. (d) Jewel *and* Hard. of Private Maſs, *in initio.*

(e) *Epiſt.* Cauſ. *to* Card. Per.

memory

memory of man, we ſhall find, that moſt of the *Romiſh* proſelytes did frequent our Church, and divine Service for the firſt 11 years of our bleſſed Q. *Elizabeth* (f); neither was their communicating with us forbidden by any lawful Council. And I am verily perſwaded, that many at this day in the Church of *Rome* do aſſent to our doctrine, that dare not communicate with us openly in the Church. For I appeal to their own conſciences, how many of them, which are taught the doctrine of Concomitance, have wiſhed the reſtoring of the ſacramental Cup to the lay people? how many with hands and hearts lifted up, adore Jeſus Chriſt in his bodily preſence in heaven, when the conſecrated bread is preſented to them for real fleſh upon the altar? how many worſhip the inviſible God in Spirit and Truth, when they retain the Images for memory, for hiſtory, for ornament, not for adoration? how many do ſmile at Indulgences and Pardons, at particular Shrifts, at merry Pilgrimages, at ridiculous and fained Miracles, at divine virtue aſcribed to Medals, Beads, *Agnus Dei*, and the like, which are termed godly deceits, and harmleſs guiles to feed the ignorant? how many do prefer the lawful-

(f) *L. Coke de Jure Regis Eccleſiaſtico, fol.* 34.

neſs

neſs of Prieſts Marriage before the keeping of a Concubine, although the contrary be the common doctrine of the Church of *Rome* (g)? Laſtly, how many for fear of vain glory and preſumption, and by reaſon of the uncertainty of their own works, do rely wholly upon the merits of Chriſt Jeſus? Shew me that learned man, that liveth a profeſſed Papiſt in the Church of *Rome*, and dieth not a ſound Proteſtant in this prime foundation of our faith. That Biſhop (h), who would not have the gap of this doctrine opened to the ignorant in time of his health, yet in the time of his ſickneſs ſets the merits of Chriſt in the gap to ſtand between God's judgment and his own ſins. And Cardinal *Bellarmine*, who taught in time of his health, that a man had a double right to the kingdom of God, partly by his own merits, partly by the merits of Chriſt; yet, I ſay, this ſtout and learned defender of his faith, concludes with a *Tutiſſimum*, (i) *It is the ſafeſt way to rely wholly on the merits of Chriſt Jeſus.* And in time of his ſickneſs, when he was to render an account of his works and

(g) *Gravius peccare ſacerdotem, ſi uxorem ducat, quam ſi domi concubinam foveat. Coſter. Enchirid. cap.* 17. *prop.* 9.

(h) *B. Gardiner, Acts and Monuments.*

(i) *Bell. de Juſtif. lib.* 5. *cap.* 7.

doctrine:

doctrine, in his laſt will, and his laſt words he ſounds a retreat, and beggeth pardon at the hands of God, (k) *Not as a valuer of merits, but as a giver of mercy.* And their own *Albertus Pighius* (l), who did bitterly inveigh againſt our Church and Doctrine, eſpecially in the point of Juſtification, by reading of *Calvin*'s Inſtitutions, with a purpoſe to confute them, in that very point became himſelf a *Calviniſt*. Neither was it his caſe alone, but *Paulus Vergerius*, (m) a *Romiſh* Biſhop, who in like manner began to write a book againſt the Proteſtants, which is intituled, *Adverſus Apoſtatas Germaniæ, Againſt the Apoſtates of* Germany, after he had examined their books, and weighed their arguments, with a purpoſe to confute them, found himſelf taken and vanquiſhed; and laying aſide the hopes of a Cardinalſhip, which at that time the Pope intended him, he travelled to *Pola*, where *Jo. Baptiſta Vergerius* his brother, a

(k) *Et precor me inter ſanctos & electos ſuos, non ut æſtimator meriti, ſed ut veniæ largitor admittat. Bellar. Teſt. pag.* 89. *Ruar. Tap. explic. art. Theol. Lovan. tit.* 2. *art.* 8. *Bell. lib.* 2. *de Juſtif. cap.* 1.

(l) *Pighius Cont.* 2 *tit. de Juſtif. fol.* 50.

(m) *Epiſcopus Juſtino-politanus. Jo. Sleid. com. lib.* 21. *L. Oſiand. Epit. cent.* 1600. *lib.* 2. *c.* 71. *p.* 501.

Romiſh

Romiſh Biſhop alſo was reſiding, and after much debate and conference had of the doctrine of Juſtification, his brother alſo yielded, and proteſted againſt the *Romiſh* doctrine, and both with mutual joy and conſent of minds profeſſed and proclaimed the Proteſtant Faith to all believers.

Sect. V.

Worldy policy and profit hindereth the Reformation of ſuch things, which are altogether inexcuſable in themſelves.

I Speak not this, as if there were hope of a Reformation in the *Roman* Church. For when I conſider, that many opinions, which formerly crept into the Church, are now eſtabliſhed for articles of Faith; when I conſider, that ſome of their points are ſo linked together, that the unlooſing of one is ſometimes the loſs of all; when I plainly ſee upon one point of faith (namely, one Purgatory) Trentals, Maſſes, *Diriges*, *Requiems*, Prayers for the dead, the doctrine of Merits, works of Supererogation, Indulgences, Pardons, Jubilies, the power of binding and looſing; ſince, I ſay, all theſe attend upon the opening and ſhutting of

of Purgatory, and this Purgatory is created a point of faith, and this faith is confirmed by Councils, merely for the benefit of the Pope and his Clergy: What hope can we have to get theſe golden keys of Purgatory from them? By what means can we procure them to exerciſe the faculty of ſhutting, as well as opening, the power of binding, as well as looſing, when no man will give money to be bound, but to be looſed in Purgatory?

Again, when I conſider the ſaying of *Maldonat* the Jeſuit *(a)*, daily practiſed by the Church of *Rome*, againſt our Church and Doctrine, *viz. Although I have no other Author for my expoſition, but my ſelf, yet I allow it rather than* Auſtin's, *although his be moſt probable; becauſe this of mine doth more croſs the ſenſe of the* Calviniſts: When, I ſay, our Religion is directly and immediately derived from the Scripture; when our Doctrine agreeth in the fundamental points with St. *Auſtin* and the Fathers; when the Primitive and Reformed Churches have ſhaken hands together, is it not mere malice to oppoſe a known antient doctrine, and to make a league againſt God and his Word, againſt the true Religion, and her

(a) Mald. Comment. in Johan. vi. 26. The like doth *Vaſques* avouch, *infra ſect.* 9.

Church?

Church? (*b*) *They are baſe wits* (ſaith *Vives*) *which are ſo affected; whereas ingenious minds, and natures well given, will rather ſeek how true that is, which they hold, than how they may defend it, making greater price of verity than victory.* Yet it cannot be denied, that this is the common practice of the *Roman* Church. For otherwiſe, what man in his right ſenſes would take upon him to be wiſer than GOD, as in their Pſalters they leave out the ſecond commandment, and hazard the incurring of that heavy doom, *Curſed be he that addeth, or detracteth from the leaſt of theſe ſayings? Rev.* xxii. 18, 19. What ſenſe is there, that the Church of *Rome* ſhould preſume to alter Chriſt's inſtitution, and take away the Cup from the Layety, when it is confeſſed by their own General Council (*c*), that *Chriſt did inſtitute, and the Primitive Church did adminiſter the Sacrament in both kinds?* What reaſon can be alledg'd, why an ignorant man ſhould pray without underſtanding; when the Apoſtle commands us *to pray with the ſpirit, and to pray with the underſtanding alſo?* 1 Cor. xiv. 15. What diſcretion ſhould lead men to invocate Saints and Angels, when the Apoſtle doth put

(*b*) *Vives lib. de cauſis art. corrupt.*
(*c*) *Concil. Conſt. Seſ.* 13.

this

this unanſwerable queſtion, *How ſhall they call upon him, in whom they have not believed?* Rom. x. 14. What confidence and aſſurance of human frailty ſhould cauſe them to lean to a broken ſtaff of their own merits, when they may ſafely rely upon the ſole merits of Chriſt Jeſus? What madneſs is it to adore a piece of bread, which depends upon the intention of another man, ſeeing his intention may fail, and cauſe flat idolatry in the worſhipper; when they may ſafely and certainly adore Chriſt Jeſus ſitting at the right hand of the Father? What ſtupidity is it to worſhip a picture, the work of mens hands, and to adventure idolatry upon nice diſtinctions, when without danger they may worſhip the true God in *Spirit and Truth*, (*John* iv. 24.) as he will be worſhiped? Laſtly, what fooliſhneſs is it for a man to rely upon the Church, which is the authority of man that may err, when he may build upon the infallible rule of God's word, which, as is agreed on all hands, cannot err? If men for advantage of their cauſe, or for their own preferment, will by ſhifts and cavils turn the necks of Scriptures and Fathers clean about, and wreſt them to their own ſide, let them beware of their example, who could not believe, or if they did believe, durſt not confeſs

Christ, *Because they sought the praise of men more than the praise of God.* John v. 44.

SECT. VI.

The common pretence of our Adversaries refusing Reformation, because we cannot assign the precise time when errors came in, refuted.

HOW far the church of *Rome* stands guilty of this crime, I will not take upon me to censure; but sure I am, they are so far from reforming the abuses and errors in their church, that they will not acknowledge their points of doctrine to be erroneous, unless we can assign the *time*, and point at the *persons* who first broached them. Now since we are all eye-witnesses, that the errors of the *Romish* church are at this day so notorious, that a very child may perceive them; it were more fit (as I conceive) to redeem the time, by correcting those errors that crept into the church, than to inquire after times and persons, which are not in their hands.

If a man be sick of a consumption, will he refuse help of the physician, except he can resolve him whether his lungs or his liver were first infected, and shew the time when,

when, and the occasion how his body grew first distemper'd? When an house is ready to fall, men do not stand to inquire what post or principal did first decay, or the time when the rain did first begin to rot it; but they seek to amend that which is ruinous, and support that part which is most likely to fall. If you will have a more familiar example, St. *Austin* will give you one: *A man* (saith he) *falls into a pit, and calls for help; he that should lend him his hand for present relief, falls to asking him this question: How didst thou fall in here?* But hear what answer he makes him *(a)*: *I pray you advise me how I may come out; never ask me the question, how I came in.*

In the parable of the sower, *(b)*. Christ himself gives a full answer to those impertinent demands; he tells us, that after the good seed was sown, the enemy sowed tares when men were asleep. And from this parable common reason will forthwith conclude, If men were asleep, how could they see him? if they did not see him, how could they produce him? Now as the enemy came at unawares, and in the night season, when there was none that so much

(a) Obsecro, inquit, cogita quomodo hinc me liberes, non quomodo huc ceciderim, quæras. Aug. Ep. 29.

(b) Matt. xiii. 14.

as dreamt of him: ſo likewiſe *of this be ſure* (ſaith our Saviour, *Matt.* xxiv. 43.) *if the good man of the houſe knew at what watch the thief would have come, he would ſurely have watched*; and then certainly he would have told the time and the perſon.

The doctrine that we complain of is a *myſtery of iniquity*, it is a *myſtery cloaked with the name of Piety*; and we know myſteries are ſecret, and have cloſe and private working; they work not openly and publickly, but by degrees, leiſurably, cunningly, and warily, to avoid diſcoveries (*c*). And as tares ſown in good ground, being but a ſmall ſeed, lie long covered and hid in the earth before they appear, after they appear they grow to another ſhape, and ſo multiply in the ſeed ſown; ſuch is the condition of Error ſowed in the Church. Firſt, it is an opinion broached by ſome private man, and probably with a good intention; then by addition it becomes an error of ſome one, or few, which at firſt is not eaſily diſcover'd, or not much regarded; afterwards it gathereth ſtrength, and multiplieth itſelf into divers parts and members of the body; and ſo by continuance be-

(*c*) *Initia vitiorum & corruptelarum in repub. haud facile diſcerni ſolent, quia primo parva ſunt, ſicut obſervat Ariſt. lib.* 5. *Polit. cap.* 1. 3, & 4.

comes

comes a known error, and then the ſervant makes complaint to his maſter: *Sir, didſt thou not ſow good ſeed in thy field? from whence then hath it tares? Matth.* xiii. 26, 27. But, which is moſt obſervable, the ſervants did not eſpy the tares until ſuch time as the good corn had ſprung up, and was endanger'd by them.

We ſay therefore, that in the primitive church (*c*), when any hereſy did ariſe that endanger'd the foundation, or openly diſturbed the church, ſuch as was the hereſy of the *Arians*, of the *Pelagians*, of the *Donatiſts*, and the like, the firſt *authors* were obſerved, the *times* were known, the *place* was pointed at, and forthwith letters of advertiſement or premonition were written (*d*), which were then in uſe, and were ſent by the orthodox Biſhops and Paſtors to other parts and ſound members of the catholick church. By which publick notice, the innovator was diſcovered, and after notification of his hereſy, the party was cenſured, and excluded from the communion of the whole church. And in this alteration or change of doctrine

(*c*) *Vide epiſtolam* 79. *Baſil. ad Euſtachium Ep. Sebaſtiæ* 79. *Edit. Gr. Froben.*

(*d*) Theſe were called by the antient *Greek* Fathers, Ἐπιστολαὶ συλλυτικαὶ. *Baſil. Epiſt. citata.*

Bellarmine's obſervation may take place (*e*); that is, *In every great and notorious mutation there may be obſerved the time, and the place, the beginnings, increaſings, and the reſiſtance made againſt it.* But the change of *Romiſh* doctrine was otherwiſe; it was like the cockatrice's egg, a long time in the ſhell before the cockatrice did appear; it was a ſecret apoſtaſy, a falling away from the truth, which was cauſed at the firſt by an error ſtolen into the Church [*Senſim ſine ſenſu*] inſenſibly and unawares. And therein appears the difference betwixt open hereſy and ſecret apoſtaſy. The *open Heretick* viſibly and profeſſedly in a time known, by a perſon named, with a doctrine publickly profeſſed, proclaims his hereſies againſt the catholick truth; the *ſecret Apoſtate* cloſely and warily in the time of darkneſs, when the ſervants of the husbandmen were aſleep, unſeen and unawares ſcattereth his ſeed. The one is eaſy to be diſcerned and known, both for time and perſon, becauſe he worketh openly in the day; the other ſcarcely to be diſcovered, becauſe he worketh only in the night.

It is an undeniable truth, that ſome opinions were condemned in the Primitive Church for erroneous and ſuperſtitious,

(*e*) *Bell. lib.* 4. *de Eccleſia.*

which

which are now eſtabliſhed for Articles of Faith in the *Roman* Church. To give an inſtance: St. *Auſtin* complains, that in his time the rude ſort of people were intangled with ſuperſtition, even in the true Church. (*f*) *I my ſelf*, (ſaith he) *know many, that are worſhipers of Tombs and Pictures, whom the Church condemneth, and ſeeks every day by correction to amend them, as ungracious children.* This holy Father complains of ſome people in his days, which became ſuperſtitious in worſhiping of Images, whom the church did then condemn as corrupters of true Religion. The authors of this error he nameth not, the time when it began he ſheweth not; notwithſtanding we are all eye-witneſſes that this corruption hath got the upper hand, and that which was then condemned by Saint *Auſtin* and the Church for Superſtition, was confirmed four hundred years after, by the ſecond Council of *Nice*, for Catholick Doctrine, and is now decreed by the Council of *Trent* for an Article of Faith.

(*f*) *Novi multos ſepulchrorum & picturarum adoratores. Nunc vos illud admoneo, ut Cathol. Eccleſ. maledicere deſinatis, vituperando mores hominum, quos & ipſa condemnat, & quos quotidie tanquam malos filios corrigere ſtudet. Auguſt. de moribus Eccleſ. Cathol. lib.* 1. *cap.* 34.

He that gave firſt a Primacy of Order to St. *Peter*, did never intend a Primacy of Power to the Pope; and yet we ſee the Pope hath obtained it. He that made Pictures of Saints for memory, for hiſtory, for ornament, did little dream that the works of his hands ſhould be worſhiped, and that ſuch worſhip ſhould be decreed for an Article of Faith; and yet we ſee it is ſo eſtabliſhed in the Church of *Rome*. He that in teſtimony of the reſurrection, and out of human affection, commended the memory of deceaſed Chriſtians unto God, did never dream of Purgatory; and yet we ſee Purgatory is become a point of Faith, and made a gainful merchandize in the Papal See. He that ſtirred up men to charity and works of piety, did never intend to make Works co-partners with Faith in our juſtification in the ſight of God; and yet we ſee this doctrine is ſtoutly maintained by their proſelytes. He that inſtructed the miniſter in adminiſtring the Sacraments, religiouſly and carefully to intend that part of God's ſervice in the time of the miniſtration, did little dream that the miniſter's intention ſhould make good, or make void, all the ſeven Sacraments; and yet we ſee this is a Tenet of the *Romiſh* Doctrine. The intention, no doubt, of many opinions in the firſt founders

ers was good; but the application is now the reverſe. For the houſholder made good laws, but the enemy added a gloſs: *There was a double ſin in Gideon* (ſaith (g) *Ferus*) *both in that he made an Ephod, contrary to the word of God, and in that ſeeing the abuſe thereof, he took it not away. Now who ſeeth not, that the like happeneth to the Church? How many things did holy men ordain with a good intent, which we ſee at this day changed, partly by abuſe, and partly by ſuperſtition? The Feaſts, Ceremonies, Images, Maſſes, Monaſteries, and the like; none of them were inſtituted to that intention at firſt, as now they are uſed, and yet we* Gideons *hold our peace; they take not away the abuſe, they take not away the ſuperſtitions.* This complainant was a Frier, and a member of the *Roman* Church; he tells us, that Maſſes, and Monaſteries, and Images, are all different from the meaning of the firſt founders; yet never tells us of the times, nor authors that firſt changed them. Now if the Reformed Churches ſhould have declined a Reformation, becauſe they could not aſſign the time and authors of thoſe

(g) *Ferus Annot. in Jud. cap.* 8. *Colon.* 1571. *Duplex, &c. Exemplo ſint Feſta, Ceremoniæ, Imagines, Miſſa, Monaſteria, &c. Nihil horum ea intentione inſtitutum fuit, qua nunc habentur, &c.*

 errors,

errors, who ſeeth not but they had fallen into the ſin of *Gideon*, who in ſeeing the abuſe took it not away? Nay more, thoſe *Romaniſts* which have made diligent ſearch and inquiry to know the time and authors of their own errors, which they now count for Catholick Doctrine, although they profeſs they cannot preciſely ſet down their firſt beginnings, yet they ingenuouſly confeſs an alteration of divers Tenets in their own Church. *The reſtraint of* Prieſts Marriage, *to ſay preciſely when it came in* (ſaith (*h*) *Marius*) *I cannot tell, although I have moſt diligently inquired after it.* Concerning *Prayer in an unknown Tongue, it is to be wondred how the Church is altered in this point*, ſaith (*i*) *Eraſmus*, but the preciſe time he cannot tell. The *Communion in one kind*, when it got firſt footing in the Church, *Minime conſtat, it doth not appear*, ſaith *Gregory de Valencia* (*k*).

Now if theſe men could have produced their doctrine originally from the Scriptures, they ſhould not have needed to require of us to ſhew them the firſt authors of their doctrine. For I confidently be-

(*h*) *Marius de Schiſm. & Concil. part* 3. *cap. ult.*

(*i*) *Mirum in hac re, quam Eccleſiæ mutata ſit conſuetudo. Eraſm. in* 1 *Cor.* xiv.

(*k*) *Greg. de Val. de legit. uſu Euchar. c.* 10.

lieve, if *forbidding of Marriage* had been the doctrine of Chriſt, which St. *Paul* termeth *the doctrine of devils*, 1 *Tim.* iv. 1. if *Prayer in an unknown Tongue* had been taught and commended by the Apoſtle St. *Paul*, as on the contrary it was forbidden by him, and condemned in his firſt Epiſtle to the *Corinthians*; if the *Communion in one kind* had been inſtituted by Chriſt, as the contrary was, to wit, in *both kinds*: If theſe points, I ſay, had been derived from the word of God, or had they always been received as apoſtolick Traditions in the Church, the Beginning and the Author of their Tenets had been eaſily known, and then they might have been publiſhed out of certain knowledge, both for Time and Perſon. And as touching this, and the reſt of ſtraw and ſtubble, which the Church hath added to her building, it is manifeſt by the teſtimonies of ſome of their own ſide, that there was a known time, when thoſe Tenets were not certainly known, or generally received, by the *Roman* Church. For inſtance,

The Marriage *of* Prieſts *was not altogether forbidden, till the time of* Gregory *the Seventh*, ſaith (*l*) *Polydore*; and this was above a thouſand years after Chriſt. *The*

(*l*) *De Rer. Invent. l.* 5. *c.* 4.

number of ſeven Sacraments *was not expreſly defined till the days of* Peter Lombard, ſaith (*m*) *Caſſander*; and this was 1140 years after Chriſt. *The Doctrine of* Tranſubſtantiation *was not received for a point of faith till the Council of* Lateran, ſaith (*n*) *Scotus*; and this was above 1200 years after Chriſt. *The power of* Indulgences *extending to ſouls in Purgatory, was firſt decreed by* Boniface *the Eighth*, ſaith (*o*) *Agrippa*; and this was 1300 years after Chriſt. *The* Communion in one kind *began to be generally received but a little before the Council of* Conſtance, ſaith (*p*) *Gregory de Valentia*; and this was almoſt 1400 years after Chriſt.

(*m*) *Caſſand. de num. Sacram.*
(*n*) *Scotus in* 4. *Cent. diſt.* 11. *q.* 3. *Bellar. de Euch. lib.* 3. *cap.* 23.
(*o*) *De Van. Scient. cap.* 61.
(*p*) *De legit. uſu Euchar. cap.* 10.

SECT.

SECT. VII.

The Pedigree of the Romiſh *Faith drawn down from the antient Hereticks; and the Proteſtant Faith derived from Chriſt and his Apoſtles.*

BUT ſince theſe men are ſo inquiſitive to know of us the firſt authors of their Religion; I will tell them of their predeceſſors, and give them a ſhort Pedigree both of their *Roman* Faith, and our Proteſtant Doctrine, that it may appear from whom they and we are lineally deſcended. And firſt touching the ſucceſſion in perſon and doctrine, I will examine it, *Ordine retrogrado*, by aſcending upward.

Latin Service, and *Prayer in a ſtrange tongue*, came into the Church by *Pope Vitalian*, ſaith (*a*) *Wolphius*; and this was about the about the year 666. If we aſcend higher, the Hereticks *Oſſeni* taught in the firſt ages, that *there was no need to make a Prayer in a known tongue*, ſaith *Epiphanius* (*b*). If you will aſcend to the Apoſtles times, and claim antiquity in the higheſt degree, *There were certain* Jews,

(*a*) *Wolphius Lect. Memorab. Centenar. ſeptim. p.* 189. *Numerus Beſtiæ, Apoc.* 13.
(*b*) *Epiph. hæreſ.* 19.

ſaith

saith *Ambrose* (c), *amongst the* Grecians, *as namely the* Corinthians, *who did celebrate the Divine Service, and the Sacrament, sometimes in the* Syriack, *and most commonly in the* Hebrew *tongue, which the common people understood not.* For which cause St. *Paul* wrote that whole chapter of the fourteenth of the first to the *Corinthians*, which is wholly and expresly directed against Prayer or divine Service in an unknown tongue. Here you have the *Romish* succession in doctrine and person derived from *Jews* and Hereticks. Here is our Protestant Doctrine derived from St. *Paul* the Apostle: *Pray with the spirit, pray with understanding also.*

The doctrine of *Transubstantiation* was first decreed at the Council of *Lateran*, about four hundred years ago: If we ascend higher, it was set on foot by *Damascen*, and afterwards by *Epiphanius* the Deacon, for bringing in the worship of Images, at the second Council of *Nice*: If we look further, it was practised by the *Helcesaitæ* (d), who *fained a two-fold Christ, one in Heaven, another in Earth*; like the Mass-

(c) *Ambr. in Ep.* 1. *ad Cor. cap.* 14.
(d) *Helcesaitæ duplicem Christum faciunt, alium supra, alium infra. Theod. Hæret. fab. lib.* 2. *tom.* 2. *p.* 380. *Lat. Colon.* 1573.

Priests,

Priests, who admit one body with all his dimensions and properties in Heaven above, another body in the Sacrament here below, which hath no properties of a true body. If we look higher, it was delivered by (e) *Marcus* the Heretick, who, as is pretended, by his invocation over the Sacramental Cup, caused the wine to appear like blood. If you will look into the Apostles times, the first authors were those disciples that believed the gross and carnal eating of Christ's flesh, which murmured against him and forsook him. Here is their succession in doctrine and person, derived from Idolaters, from Hereticks, from *Capernaites*. Here is our faith delivered at the same time by Christ himself: *The words I speak are spirit and life, John* vi.

The *Pope's Supremacy* was confirmed at the Council of *Lateran*, and the Council of *Trent*. If we ascend higher, it was first granted by *Phocas* (f) the bloody Emperor, to the Bishop of *Constantinople*, 600 years after Christ. If they claim antiquity from the time of the Apostles, the *Gentiles* were their first founders and benefactors: *For*, saith Christ, *Luke* xxii. 25. *the Kings of the* Gentiles *exercise Lordship*

(e) *Irenæus lib.* 1. *cap.* 9.
(f) *Uspergensis in Phoca. fol.* 149.

over

over them, and they that exercise authority upon them are called benefactors. Here is their succession in doctrine and person, derived from blood-suckers and *Gentiles*, in usurping power over kings and kingdoms, in things spiritual, in things temporal. Here is our received doctrine from Christ himself, *Matth.* xx. 26, 27. *Whosoever will be great among you, let him be your Minister: and whosoever will be chief among you, let him be your servant.*

The *Worship* of *Images* was decreed at the second Council of *Nice*, almost eight hundred years after Christ. But if you claim antiquity (because it is a point of faith) *Irenæus* (*g*) tells us, the *Basilidians* and *Carpocratians* in the primitive times did worship Images, and professed they had the Image of Christ made by *Pilate*. Here is their succession in doctrine and person, derived from the Hereticks *Basilides* and *Carpocrates*: here is ours, derived from the doctrine of St. *Paul*, *Rom.* xii. 3. and by the lesson given by St. *John*, 1 *John* v. 21. yea, from the mouth of God himself, *Deut.* iv. 15, 16. *Thou shalt not make to thy self any graven image, &c.*

(*g*) *Irenæus lib.* 1. *cap.* 23, 24.

The

The *Communion in one kind* was decreed at the Council of *Constance* above 1400 years after Christ. Yet if you stand upon antiquity, because it is now an article of faith, Pope *Leo* (*h*) tells you, the *Manichees*, a sort of Hereticks, in his time used the Sacrament in one kind, *viz.* in Bread only. If you ascend to the time of the Apostles, the *Nazarites*, saith *Bellarmine* (*i*), *had made a vow not to drink Wine, and therefore in all likelihood they took the Sacrament in Bread only.* Here then is their best succession in person and doctrine, derived either from Hereticks, or else from an uncertain example of the *Nazarites*. Here is our doctrine taught by Christ himself, and so commended to our Church, *Drink ye all of this*, *Matth.* xxvi. 27.

Again, look upon their *Invocation of Saints and Angels*, and you shall find their founders were the Hereticks *Angelici* (*k*). Look upon their doctrine of *Merits*, and *works* of *Supererogation*, and you shall see

(*h*) *Leo Ser.* 4. *de Quadrages.*

(*i*) *Non est credibile Nazareos contra votum suum bibisse de calice. Nec tamen credibile est, eos omnino a communione abstinuisse. Bell. Apolog. contra præfat. Regis minatoriam. Episc. Elien. Resp. ad Bel cap.* 8. *fol.* 188.

(*k*) *August. ad quod vult Deum, cap.* 39.

their

their first authors were the *Cathari* (*l*), the *Puritans*. Look upon their ὑπερδουλία their worship given to the blessed Virgin, and you shall discern the *Collyridian* Hereticks (which *Epiphanius* (*m*) terms *Idolaters*) were their first leaders. Look upon their *restraint* of *Priests Marriage*, and you shall observe, that the heretick *Tatianus*, and the *Manichees*, were their predecessors, and forbid Marriage (*n*) *in Sacerdotibus*, in their Priests. These and the like errors taught in the Church of *Rome*, either lineally descended from the aforesaid Hereticks, or at leastwise have near affinity with their adulterate issue. And if I have failed in calculating the right nativity of their antient doctrine, yet sure I am, they are utterly destitute of a right succession in person and doctrine from the Apostles, and the antient and orthodox Fathers of the Primitive Church, as shall appear by many testimonies of the *best learned among themselves*.

(*l*) *Isid. Etym. lib.* 8. *cap. de Hæres. Christ.*
(*m*) *Epiph. hæres.* 79.
(*n*) *Epiph. hæres.* 46.

SECT.

Sect. VIII.

The Testimonies of our Adversaries touching the Antiquity and Universality of the Protestant Faith in general.

IN the mean time I will call the Church of *Rome* for a witness to our cause; and if she do not plainly confess the Antiquity of our Tenets, and the Novelty of her own; if she herself do not proclaim the Universality of our Faith; if she do not confess, that we are both in the more certain and safer way in the Protestant Church, I will neither refuse the name, nor the punishment due to Heresy.

He therefore that shall question us, where our Church was before *Luther*, let him look back into the Primitive Church; nay, let him but look into the bosom of the present *Roman* Church, and there he shall find and confess, that if ever Antiquity and Universality were marks of the true Church, of right and necessity they must belong to ours. Look into the (*a*) four *Creeds*, which the Church of *Rome* professeth, and you shall find three of those *Creeds* are taught and believed in our Church, and these by our adversaries confession were instituted

(*a*) *The Creed of the Apostles, of the first* Nicene *Council, of* Athanasius, *of* Pius IV.

by

by the Apoſtles, and the Fathers of the Primitive Church, not created by *Luther*. Look into the ſeven Sacraments, which the Church of *Rome* holdeth, and you ſhall acknowledge, that two of thoſe Sacraments are profeſſed by us; and theſe by our adverſaries confeſſion were inſtituted by Chriſt, not broached by *Luther*. Look into the Canon of our Bible, and you ſhall obſerve, that 22 books of Canonical Scripture, which our Church alloweth, were univerſally received in all ages, and are approved at this day by the Church of *Rome* for Canonical Scripture, not deviſed by *Luther*. Look into the firſt ſeven General Councils, and you ſhall confeſs, that the firſt four General Councils are ratified by the Canons of our Church, and confirmed by Acts of Parliament, not called by *Luther*. Look into the Traditions of the Church, and you ſhall ſee and confeſs, that all the Apoſtolical Traditions, which were univerſally received, and which the Church of *Rome* confeſſeth at this day to be Apoſtolical, are deſcended from the Apoſtles to us, not derived from *Luther*. Look into our Book of Common Prayer, and compare it with the antient Liturgies, and it will appear that the ſame forms of Prayer (for ſubſtance) were read and publiſhed in a known tongue in the antient Churches, not

not broached by *Luther*. Look into the ordination and calling of Paſtors, and it will appear that the ſame eſſential form of Ordination *(b)*, which at this day is practiſed in our Church, was uſed by the Apoſtles and their ſucceſſors, not deviſed by *Luther*. If therefore the three Creeds, the two principal Sacraments of the Church, the 22 books of Canonical Scripture, the firſt four general Councils, the Apoſtolick Traditions, the antient Liturgies, the Ordination of Paſtors: if, I ſay, all theſe were antiently taught, and univerſally received in all ages in the boſom of the *Roman* Church, even by the teſtimonies of our adverſaries themſelves, is it not a ſilly and ſenſleſs queſtion to demand of us, where our Church was before *Luther*?

The poſitive doctrine which we teach, is contained in a few principal (*c*) points; and thoſe alſo have *Antiquity*, and *Univerſality*, with the *Conſent* of the *Roman* Church. The points in controverſy, which are *ſub Judice*, and in queſtion, are for the moſt part (if not all) additions obtruded upon the Church; and certainly from thoſe additions, and new articles of Faith, the

(b) As is proved at large by *Fr. Maſon*, in his book *De Miniſter. Anglicano.*

(c) The 39 *Articles of Religion eſtabliſh'd by K.* Edw. VI. *and confirm'd by Q.* Eliz.

queſtion

queſtion doth truly and properly reſult upon themſelves: *Where was your Church* (that is) *where was your Trent Doctrine (d), and Articles of the* Roman *Creed received De Fide, before* Luther?

If therefore our doctrine lay involved in the boſom of the *Roman* Church (which no *Romaniſt* can deny) if, I ſay, it became hidden as good corn covered with chaff, or as fine gold overlaid with a greater quantity of droſs, was it therefore new and unknown, becauſe Popery ſought by a prevailing faction to obſcure it? Was there no good corn in the granary of the Church, becauſe, for many years ſpace, till *Luther*'s days, it was not ſevered from the chaff? No pure gold, becauſe our adverſaries would not refine it by the fire of God's word? If the chaff and droſs be ours, or if our Church ſavour of nothing but Novelty and Hereſy, as ſome of theſe men pretend, let them remove from the boſom of their own Church that new and heretical doctrine, which they ſay was never heard of before *Luther*; and tell me, if their Church will not prove a poor and ſenſleſs carcaſe, and a dead body without a ſoul. Take away the three Creeds which we profeſs, our two Sacraments, the 22

(d) Injoined by the Bull of *Pius* 4.

books

books of Canonical Scripture, the Apoſtolical Traditions, the four General Councils; and tell me if ſuch light chaff, and new Hereſies (as they now ſtyle them) were removed, whether their twelve new Articles, their five improperly called Sacraments, their Apocryphal Scriptures, their Unwritten Verities and Traditions, will be able to make a true viſible Church.

It is true, that we deny their additions (to wit, their *aliquid amplius)* becauſe they are grounded on human authority, and want the foundation of the Scriptures. We deny Purgatory, Invocation of Saints, works of Supererogation, worſhip of Images, and the like. And if our Religion be therefore termed Negative, for denial of thoſe things, who ſees not, but for the like reaſon they themſelves will ſtand guilty of the ſame aſperſion? Do not they deny the ſubſtance of bread after Conſecration? do not they deny the Scriptures to contain all things neceſſary to ſalvation? do they not deny the reading of them to Chriſtian People? do they not deny Marriage to the Prieſts? the Cup to the Lay-People? the Supremacy to their Sovereign in his own dominions? And may not we for theſe and the like reaſons proteſt againſt them, that therefore theirs is a Negative Religion?

But

But that the world may know we obtrude not theſe things by way of recrimination, it ſhall appear by their own confeſſion, that the Traditions which we deny, are declined by the beſt learned amongſt themſelves. Nay more, they do not only acknowledge thoſe things which we hold, but the moſt ingenuous of them are aſhamed alſo of thoſe additions of theirs which we deny. As for inſtance, we charge them with the worſhip of Images; they deny it, or at leaſt excuſe their manner of Adoration: but they condemn not us for not worſhiping. We accuſe them for praying in an unknown tongue; they excuſe it, that God knows the meaning of the heart; but they do not condemn us for praying with the ſpirit and with underſtanding. We condemn them for adoring the elements of Bread and Wine in the Sacrament, becauſe it depends upon the intention of the Prieſt; they excuſe it, that they adore upon condition *(c)*, *If the conſecrated bread be Chriſt*; but they do not condemn us for adoring Chriſt's real body in Heaven. We accuſe them for taking away the Cup from the Lay People; they excuſe it, that *it was not taken up by the*

(c) Adrian. 6. *P. lib. Quodlib. Adoro te, ſi tu es Chriſtus.*

command-

commandment of the Biſhops, but it crept in, the Biſhops winking thereat, ſaith *Coſterus (d)*; but they do not condemn us for following Chriſt's example, and receiving in both kinds. Laſtly, we accuſe them for private Maſſes, contrary to Chriſt's inſtitution, and the cuſtom of the Primitive Church; they excuſe it, *That it is thro' their own default and negligence, whereof* (ſaith *(e)* Maſter *Harding*) *the godly and faithful people, ſince the time of the Primitive Church, have much complained.* And which is remarkable, and comfortable to all believing Proteſtants, we charge them with flat Idolatry, in the adoration of the Sacrament, of Reliques, of Saints, of Images; and howſoever they excuſe themſelves, in diſtinguiſhing their manner of adoration, yet, I ſay, to our endleſs comfort be it ſpoken, they cannot charge us in the poſitive doctrine of our Church, no not with with the leaſt ſuſpicion of Idolatry.

(d) Coſter Enchirid. de commun. ſub utraque ſpecie. Colon. 1600. *p.* 359. *octavo.*

(e) Harding in B. Jewel, cap. Of private Maſs. p. 3.

C Sect.

Sect. IX.

The Teſtimonies of our Adverſaries, touching the Proteſtant and the Roman *Faith in the particulars.*

Parag. I. *Of Juſtification by faith only.*

THESE things premiſed, I will proceed to the examination of witneſſes, both for the Antiquity of our doctrine, and the Novelty of theirs. But before I go to publication, I will preſent you with two Records, for two principal points of our faith; by which evidences it ſhall appear, that the Word and Sacraments, the proper marks of a true Church, were rightly preached, and duly adminiſter'd here in *England* in the moſt obſcure ages long before *Luther*'s days. I ſay, it ſhall appear, that before and after the Conqueſt, the Prieſts and Profeſſors of thoſe times proteſted openly againſt the doctrine of *Romiſh* Merits, preaching ſalvation thro' Chriſt alone; and withal publickly profeſſed and adminiſter'd the ſame Sacraments in the ſame faith and truth which we teach, and adminiſter at this day.

In the days of *Anſelm*, Archbiſhop of *Canterbury*, about the year 1080, there was

was a ſet and publick form of prayer preſcribed for the viſitation of the ſick, and this form, ſaith *Caſſander (a), in Bibliothecis paſſim obvia*, was commonly to be had in Libraries. The words are plain, and fully conſonant to the faith that our Church profeſſeth: *(b) Doſt thou believe to come to glory, not by thine own merits, but by the virtue and merit of the paſſion of our Lord Jeſus Chriſt? Doſt thou believe, that our Lord Jeſus Chriſt did die for our ſalvation, and that none can be ſaved by his own merits, or by any other means, but by the merit of his paſſion?* This manner and form of Interrogatories was preſcribed generally to all Prieſts for their viſitation of the ſick, and the ſick party accordingly was taught to make anſwer to theſe and the like queſtions, *All this I believe.* Upon this confeſſion the Prieſt concluded with this inſtruction to the ſick perſon: *(c) Go to therefore, as long as thy ſoul remaineth in thee, place thy whole confidence in his death only, have confidence in no other thing, commit thy ſelf wholly to his death; with this alone cover thy ſelf wholly, intermingle thy ſelf*

(a) Caſſand. in append. ad opuſc. Joh. Roffen. de fiducia & miſericordia Dei. Nu. 2.

(b) Ordo Baptizandi & Viſitandi, edit. Venet. Ann. 1575.

(c) Hoſius in Confeſſione Petri con. cap. 73.

wholly in this death, wrap thy whole self in this death: And if the Lord God will judge thee, say, Lord, I appose the death of our Lord Jesus Christ betwixt me and thy judgment, and no otherwise do I contend with thee: And if he say unto thee, that thou art a sinner; say, Lord, I put the death of our Lord Jesus Christ betwixt thee and my sins: If he say unto thee, thou hast deserved damnation; say, Lord, I set the death of our Lord Jesus Christ betwixt thee and my bad merits, and I offer his merit instead of the merits which I ought to have, but yet have not: If he say, that he is angry with thee; say, Lord, I interpose the death of our Lord Jesus Christ, betwixt me and thine anger.

This point of Faith was publickly professed in the Church of *England*, and generally practised shortly after the Conquest, both by Priests and People.

But observe the cunning of our Adversary. That book which was published in *Anselm*'s days, for instruction and visitation of the sick; the same book *(d)*, I say, both for matter and substance, hath of late years been printed at *Paris*, at *Cologn*, at *Venice*; whereby not only the doctrine of

(d) Ordo Baptizandi, cum mod. Visitandi infirmos. Paris. anno 1575. *Colon. anno* 1556. *Ven. anno* 1575.

Merits

Merits is eclipsed, but now the *Roman* faith is discovered to differ from the antient. What means therefore may we imagine can be found, how these men should rectify their own printed Authors? Behold, the *Roman* Inquisitors *(e)* have carefully provided by two *Expurgatory Indices*, that the words of comfort which the Priest was injoined to pronounce to the sick person should be blotted out.

And as the doctrine of Justification was rightly preach'd in those days, according to the now Protestant Faith, and contrary to the tenet of the now *Roman* Church; so likewise you shall observe, that the two Sacraments of Baptism and the Lord's Supper, were publickly taught, and administer'd in the same faith and doctrine before the Conquest, as they are now declared and received in the Church of *England*.

Parag. II. *The Sacrament of Baptism and the Lord's Supper.*

First, concerning the Sacrament of Baptism, I think there is none so blind or stupid, that will deny the Baptism now used in our Church, both for matter and

(e) Quirog. pag. 149. *Sandov. & Roxas anno* 1612.

form, to be fubſtantially the ſame that the Primitive Church ever uſed; and that the *Roniſh* additions of Salt and Spittle, and other Ceremonies uſed by them, neither cauſe a Tranſubſtantiation in the Element, nor the want of them inforceth Rebaptization in the Proteſtant. So that concerning the truth of our Baptiſm there can be no queſtion.

And 2. as concerning the Sacrament of the Lord's Supper, in the days of *Ælfrick*, about the year 996, there was a Homily appointed publickly to be read to the people on *Eaſter* day, before they did receive the Communion, wherein the ſame faith and doctrine, which our Church now profeſſeth, was publickly taught and received, and the doctrine of the Real Preſence (which at that time had got ſome footing in the Church) was plainly confuted and rejected. Neither was this the particular doctrine of one Biſhop, but at the ſame time, the ſame matter was delivered to the Clergy by divers Biſhops at their Synods out of two other Writings, or Epiſtles, publiſhed by the ſame *Ælfrick*, one whereof was directed to *Wulfſtius*, then Biſhop of *Sherbourn*; the other written to *Wulfſtan*, Archbiſhop of *York*; wherein both Prieſts and People, by their command and directions, were inſtructed and taught the doctrine

trine of the Euchariſt in theſe words; (*f*) *There is a great difference betwixt the body wherein Chriſt ſuffered, and the body which is received of the faithful. The body truly that Chriſt ſuffered in, it was born of the fleſh of* Mary, *with blood and with bone, with skin and with ſinews, in human limbs, with a reaſonable ſoul living: and his ſpiritual body, which nouriſheth the faithful ſpiritually, is gathered of many corns without blood and bone, without limb, without ſoul; and therefore there is nothing to be underſtood bodily, but ſpiritually*, &c. This, I ſay, and the like doctrine, was approved by the Abbot of *Malmsbury*, by the Archbiſhop of *York*, by the Biſhop of *Sherbourn*, by divers Biſhops at their Synods, and by them commended to the reſt of the Clergy, who were commanded to read it publickly to the common people upon *Eaſter* day, for their better preparation and inſtruction in the Sacrament. And for the ſame cauſe, by the motion of *Wulfſtan* (*g*) the Archbiſhop, was *Ælfrick* induced to tranſlate the aforeſaid writings out of *Latin* into

(*f*) *Ælfrick's Homily. B. Uſher in his anſwer to a challenge, &c. cap. Real Preſ. pag.* 78, 79.

(*g*) *Ælfricus Abbas Vulſtano Archiepiſc. ſalutem in Chriſto. Ecce, paruimus veſtræ almitatis juſſionibus, transferentes Anglice duas Epi-*

the vulgar tongue, being of like argument with the Homily before mentioned. If this Proteſtant faith then publickly profeſſed, had been taught only by a multitude of ſeditious and factious perſons, or had been received by ſome few excommunicate members in the ſame Church, our adverſaries might have ſome colour, ſome plea, to deny the Viſibility of our Church. But when it appears that it was generally publiſhed by the chief Biſhops and Paſtors of ſeveral congregations; when it appears theſe Doctors had their calling and ſucceſſion in the *Roman* Church; when it appears it was approved by a publick Synod at their meetings, I cannot but account it a Jeſuit's *(h)* vain flouriſh to tell us, *That we cannot eſpy out ſo much as one Town, one Village, one Houſe, for* 1500 *years, that favoured of our doctrine.* So that if in that time any faction or oppoſition aroſe concerning this doctrine, it was occaſioned, not by bringing in a new doctrine, but by maintaining the old, and that with conſent and approbation of the Biſhops then living. Nay more, if that the faith of

ſtolas quas Latino eloquio deſcriptas ante annum vobis deſtinavimus. Tranſcript. ex lib. MS. in Bibl. publ. James in his detection of the corruption of the Fathers, par. 2. *p.* 55.

(h) Camp. Rat. 3. *Whit. p.* 14.

Gregory

Gregory the Great, publiſhed here in *England* 400 years before that time; if, I ſay, his faith and doctrine continued the ſame here in our Iſland, without alteration, till the coming of *Luther* (which our adverſaries confidently maintain) either this Homily, publiſhed by the Biſhops, was the faith of *Gregory*, and ſo our Church continued viſible in the ſame faith from his time till ours; or elſe the *Roman* doctrine now taught and believed, hath not continued the ſame without alteration until the days of *Luther*.

Thus the Word and Sacraments, taught by Chriſt and his Apoſtles, were publiſhed and proclaimed by the Biſhops and Archbiſhops of thoſe times, for the ſaving knowledge and known ſalvation both of Prieſts and People. So that the moſt ſubſtantial points of our Religion were viſibly known, and generally publiſhed, not in private corners, but in publick Libraries; not in obſcure Aſſemblies, but in open Churches, and general congregations of our own country, in the darkeſt ages long before *Luther*'s days.

And although the Inquiſitors have not as yet paſſed their ſentence upon *Ælfrick*'s Homily *(i)*; yet in that Homily they have

(i) Ælfrick's Sermon on Eaſter day; printed at London 1623. *pag.* 7.

ſuggeſted *Tranſubſtantiation* by two feigned Miracles, contrary to the doctrine of the Euchariſt then publickly taught, and far different from the whole ſcope of the author. And the *Latin* Epiſtle written by *Ælfrick* to the Archbiſhop of *York*, is to be ſeen mangled and ras'd in a Manuſcript in *Bennet*'s *College* in *Cambridge*, as it is well obſerved by a learned Divine *(k)*; and I cannot conceive but it was done by ſome *Romaniſt*, becauſe it doth plainly confute the doctrine of *Tranſubſtantiation*. Thus we ſee, what time and error hath brought to paſs. That Proteſtant Faith, which in *Ælfrick*'s days was generally received in *England* for Catholick Doctrine touching the Sacrament, is now condemned as Heretical by a prevailing faction in the *Roman* Church; and that word of truth which was publiſhed in *Anſelm*'s days, for the ſalvation of Prieſts and People in the *Engliſh* Church, is now condemned by an *Index Expurgatorius*, with a *Deleatur* upon thoſe ſaving words. But I ſay of them, as St. *Ambroſe* *(l)* ſometimes pronounced of the *Arrians*, *They may well blot out our letters, but our faith they ſhall never aboliſh.*

(k) D. James in his detection of corruption of Fathers, par. 2. p. 55

(l) Ambroſ. orat. 1. contr. Arrian.

Parag.

Parag. III. *Of Tranſubſtantiation.*

Look upon their doctrine of *Tranſubſtantiation*, and you ſhall ſee how miſerably their Church is divided, touching the Antiquity and Univerſality of that point of faith. Some derive it from the words of Chriſt; others from Chriſt's Benediction, before the words were uttered; ſome from the expoſition of the Fathers; others from the Council of *Lateran*; ſome from the authority of the Scriptures; others from the determination of the Church. And whereas many other points of the *Romiſh* doctrine are pretended to be Apoſtolical Traditions, as having no foundation in the Written Word; it is obſerved by the learned *Du Pleſſis* *(m)*, that the Papiſts generally maintain, that their Maſs is proved from the Scripture. Inſomuch that in the 26th and 27th Chapters of St. *Matthew*, and other places, where there is mention made of the Inſtitution of the Sacrament, their ordinary Commentaries do now note, and that commonly with Capital Letters in the margin, *Here is the Inſtitution of the Maſs*; whereas others formerly, and even the

(m) De Euchar. l. 1. cap. 1. initio.

ordinary Gloſs hath noted upon the ſame words, *(n) Here is the Inſtitution of the Euchariſt, being a Sacrament for remembrance of the Lord's ſuffering.* It was the great vaunt of *Campian* the *Jeſuit*, *If the Proteſtants name the Goſpel, we join with them, the very words are for us: This is my body, this is my blood.* And *Bellarmine (o)* his fellow Jeſuit profeſſeth confidently, that the words, THIS IS MY BODY, *conſtitute the eſſence of the Sacrament, and are operative.* If we ſhall further queſtion, at what time, whether before, or after the words ſpoken, there is a converſion of the elements into the body and blood of Chriſt, *Aquinas* tells us *(p)*, that *the very laſt inſtance of the delivery of theſe words, is the firſt inſtance of Chriſt's body in the Sacrament; but in all the time before, there is the ſubſtance of bread remaining.*

(n) Lyran. in Mat. cap. XXVI. *edit.* 1520. *Camp. Rat.* 2. *Whit. p.* 11. *Hic inſtituitur Euchariſtia, Sacramentum ad Dominicæ paſſionis recordationem.*

(o) Bell. tom. 3. *de Euch. l.* 1. *c.* 11.

(p) Ultimum inſtans prolationis verborum eſt primum inſtans, in quo eſt in Sacramento corpus Chriſti; in toto autem tempore præcedenti eſt item ſubſtantia panis. Aqu. par. 3. *q.* 75. *art.* 7. *ad.* 1.

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If theſe men therefore have ſpoken the truth, let them bear witneſs of the truth; only let me tell you, they want that Unity in this point of faith, which they appropriate as a ſpecial mark to their Church: and for proof of this, I will produce no other teſtimonies but their own learned Authors (and, I preſume, a better proof than their own confeſſions none of them can expect) whereby it ſhall appear, that their grand point of *Tranſubſtantiation* hath neither Foundation in the Scriptures, nor Certainty in the Fathers, nor Unity among themſelves, to conclude it for an Article of Belief.

Firſt, touching the words of conſecration, *Salmeron* the *Jeſuit* ſpeaking in the perſon of the *Grecians*, delivers their opinion in this manner: *(q) For as much as the benediction of the Lord is not ſuperfluous or vain, neither gave he ſimply bread; it followeth, that when he gave it, the tranſmutation was already made; and thoſe words,* THIS IS MY BODY, *did demonſtrate what was contained in the bread, not what was made by them.* And *Suarez* the *Jeſuit* ingenuouſly profeſſeth, that Cardinal *Cajetan*, in his Commentary upon this Ar-

(q) Dan. Cham. Panſtr. lib. 6. *de Euch. cap.* 7.

ticle,

ticle, did affirm (*r*), that *those words of Christ*, THIS IS MY BODY, *do not of themselves sufficiently prove* Transubstantiation, *without the supposed authority of the Church*; *and therefore by the commandment of* Pius Quintus, *that part of his Commentary is left out in the* Romish *Edition*. We have here a fair confession from a Cardinal, and a friendly caveat touching the expunging his authority. And that the world may know, that these men are better friends to our cause, than many yet conceive them to be, I will produce both Cardinals, and Bishops, and Schoolmen, who will testify with us,

First, That there are no words in Scripture to prove *Transubstantiation*;
Secondly, That those words, THIS IS MY BODY, do not constitute the Essence of the Sacrament;
Thirdly, That the antient Fathers did not believe the substance of the Sacramental Bread was converted into Christ's real Flesh.

(*r*) *Ex Catholicis solus Cajetanus in Commentario hujus Articuli (qui jussu Pii. 5. in Romana editione expunctus est) docuit, secluſa ecclesiæ auctoritate, verba illa* [Hoc est corpus meum] *ad veritatem hanc confirmandam non sufficere.* *Suar. tom. 3. disp. 46.*

Fourthly,

Fourthly and lastly, That *Transubstantiation* was not believed *de Fide*, as a matter of faith, above 1000 years after Christ.

I. And first I will give you their own confessions touching the place and proof of *Transubstantiation*, derived from the Scriptures.

(*s*) *Gabriel Biel.*] *How the Body of Christ is in the Sacrament*, Non invenitur in Canone Bibliæ, *it is not expressed in the Canon of the Bible.*

Cardinal (*t*) *de Alliaco.*] *That manner or meaning, which supposeth the substance of Bread to remain still, is possible, neither is it contrary to Reason, nor to the Authority of the Scriptures; nay, it is more easy and more reasonable to conceive, if it could accord with the determination of the Church.*

J. Fisher (*u*) Bishop of *Rochester.*] *Hitherto St.* Matthew, *who only maketh men-*

(*s*) *Quomodo sit corpus Christi, utrum per conversionem alicujus, &c. Biel in Can. Missæ Lect.* 49.

(*t*) *Patet quod ille modus sit possibilis, nec repugnat rationi, nec authoritati Bibliæ, imo facilior ad intelligendum & rationabilior, quam, &c. in* 4. *Sentent. q.* 6. *art.* 1.

(*u*) *Hactenus Matthæus, qui & solus Testamenti novi meminit, neque ullum hic verbum*

tion

tion of the New Teſtament; neither are there any words here written, whereby it may be proved, that in the Maſs is made the very Preſence of the Body and Blood of Chriſt: And laſtly he concludeth, *Non poteſt igitur per ullam Scripturam probari; it cannot be proved by any Scripture.*

(x) *Durand.*] *Chriſt bleſſed the Bread by his heavenly Benediction, and by virtue of that Word the Bread was turned into the Subſtance of Chriſt's Body;* and, ſaith he, *Tunc confecit, cum benedixit; He then made it, when he bleſſed it.*

(y) *Odo Cameracenſis.*] *Chriſt bleſſed the Bread, and then made that his Body which was Bread, and ſo by bleſſing it became fleſh: for otherwiſe he would not have ſaid,* THIS IS MY BODY, *unleſs by bleſſing it, he had made it his Body.*

poſitum eſt, quo probetur in noſtra Miſſa veram fieri carnis & ſanguinis Chriſti præſentiam. J. Fiſh. contra capt. Babylonicam. c. 10. *N.* 8. *& O.*

(x) *Benedixit benedictione cæleſti, & virtute verbi, qua convertitur panis in ſubſtantiam corporis Chriſti, &c. Durand. in Rational. lib.* 4. *cap.* 41.

(y) *Benedixit, ſuum corpus fecit, qui prius erat panis, benedictione factum eſt caro: non enim poſt benedictionem dixiſſet,* Hoc eſt corpus meum, *niſi in benedictione fieri corpus ſuum. Odo in Canonem, Diſt.* 4.

Cardinal

Cardinal (z) *Cajetan.*] *That part which the Goſpel hath not expreſſed,* viz. *the Converſion of the Bread into the Body and Blood of Chriſt, we have received expreſly from the Church.*

(a) *Chriſtophorus* Archbiſhop of *Cæſarea.*] *Before the words,* THIS IS MY BODY, *were uttered by Chriſt, if the Bread by Benediction had not been his Body, that propoſition had not been true: for when Chriſt ſaid,* Take ye, eat ye; *if at that time the Bread by Benediction were not changed, it will follow, that Chriſt did command his Diſciples to take and eat the Subſtance of Bread; and ſo we muſt deny the Article of* Tranſubſtantiation. *Therefore it is moſt certain, that Chriſt did not conſecrate by thoſe words, neither were they any part of Conſecration. And in this opinion both the Council of* Trent, *and all Writers did agree, till the late times of* Cajetan, *that Chriſt did conſecrate the Bread by Bleſſing it; and therefore we conclude this for an infallible Truth, to which both Scriptures and Councils, and all Anti-*

(z) *Quod Evangelium non explicavit expreſſe, ab Eccleſia accepimus, viz. converſionem panis in corpus Chriſti. Cajet. tom.* 3. *q.* 75. *art.* 1.

(a) *Chriſtoph. de Cap. Fontium lib. de correctione Theol. Schol. Lege Chriſtoph. fol.* 11. 41. 87. 18. 23. 63. 58. *fol.* 7. 9. *&c.*

quity

quity yield an undeniable teſtimony and conſent, that the words, THIS IS MY BODY, *are not the words of Conſecration, nor conſequently the cauſe of* Tranſubſtantiation.

Cardinal *(b) Bellarmine.*] *It is not altogether improbable, that there is no expreſs place of Scripture to prove* Tranſubſtantiation *without the declaration of the Church, as* Scotus *ſaid; for although the Scriptures ſeem to us ſo plain, that they may compel any but a refractory man to believe them, yet it may juſtly be doubted, whether the Text be clear enough to inforce it, ſeeing the moſt acute and learned men, ſuch as* Scotus *was, have thought the contrary.* Thus the learned Cardinal, who at firſt did confidently affirm, that the words, THIS IS MY BODY, *did conſtitute the Eſſence of the Sacrament, by effecting that which they did ſignify*; upon the examination of witneſſes of his own ſide, confeſſeth, *Merito dubitari poteſt, &c. It may juſtly be doubted,* whether the Scrip-

(b) Secundo dicit Scotus, non extare locum ullum Scripturæ tam expreſſum, ut ſine Eccleſiæ determinatione evidenter cogat Tranſubſtantiationem admittere, atque id non eſt omnino improbabile. Nam etiam ſi Scriptura, &c. — tamen merito dubitari poteſt, cum homines doctiſſimi & acutiſſimi, qualis inprimis Scotus fuit, contrarium ſentiunt. Bell. de Euchar. lib. 3. cap. 23. tom. 3. ſect. 2.

tures

tures do prove the Bodily Preſence; and we all know and confeſs, that a doubtful opinion cannot be made an Article of Faith. From which confeſſions I may truly infer, That if the Conſecrated Bread be neither tranſubſtantiated by Chriſt's Benediction before thoſe words were uttered, as *Aquinas*, the *Roman Catechiſm*, and the *Maſs-Prieſts* commonly affirm; nor by the words THIS IS MY BODY, uttered after the Benediction, as the Archbiſhop of *Cæſarea*, Cardinal *Cajetan*, and others do affirm: then certainly there are no words in Scripture to prove *Tranſubſtantiation* for an Article of Belief.

I proceed now from Scriptures to Fathers. *Alphonſus à Caſtro* was a diligent reader and obſerver of the antient Fathers; yet after great ſtudy, and long ſearch in their writings, returns this anſwer: (c) *Of the Converſion of the Body and Blood of Chriſt there is ſeldom mention in the antient Fathers.* And the reaſon is given by another learned writer of his own ſide: (d) *In the Primitive Church it was believed for a point of*

(c) De Tranſubſtantiatione panis in corpus Chriſti rara eſt in antiquis Scriptoribus mentio. Alphon. lib 8. contr. hæreſ. verbo Indulgentia.

(d) In Primitiva Eccleſia de ſubſtantia fidei erat, corpus Chriſti ſub ſpeciebus contineri; tamen

Faith,

Faith, that the Body of Christ was contained under the forms of Bread and Wine; but it was not believed as a Matter of Faith, that after Consecration the Substance of the Bread was converted into the Body of Christ. And howsoever our adversaries pretend Antiquity and Universality of Fathers for their Doctrine; yet St. *Austin* is so wholly ours in this point, that *Maldonat* the *Jesuit* noting his exposition upon those words of Scripture, *The Fathers have eaten Manna, and are dead, &c.* makes this confession: (e) *I am persuaded, that if St.* Austin, *who was so great an enemy to Hereticks, had lived in these our days, he would have been of another mind, when he had once perceived the Calvinists interpretation to be almost the same.* And *Gregory de Valentia* observing the manifest Testimonies of *Theodoret, viz.* That the *Consecrated Elements did remain in their proper Substance, and Shape, and Figure;*

non erat de fide substantiam panis in corpus Christi converti, & facta consecratione, illinc recedere. Jo. Tribarne in 4. *d.* 11. *q.* 3. *disp.* 42. *sect.* 1.

(e) *Hoc dico persuasum me habere, Sanctum Augustinum, si nostra fuisset ætate, longe aliter sensurum fuisse hominem omni hæreticorum generi inimicissimum, cum videret ad eundem fere modum Calvinistas hunc & illum D. Pauli locum interpretari. Mald. in Johan.* vi. 50. *num.* 80. 81.

returns

returns the like answer: (f) *It is not to be marvelled, if one or more of the antient Fathers, before the question of* Transubstantiation *was thoroughly debated in the Church, have both thought less considerately and truly concerning* Transubstantiation. *And this is an answer* (saith he) *brief and simple, and no way inconvenient.* Thus it seems *Theodoret*, with other Fathers, were ignorant of the greatest mysteries of their salvation. And St. *Austin* did not rightly understand the Corporal Presence; for he would have changed his opinion, if he had lived in these days. But their learned Cardinal (g) *Cusanus* is not so reserved in his opinion of the Fathers; he speaks plainly and openly, that *certain of the antient Divines are found of this mind, That the Bread in the Sacrament is not transubstantiated or changed in Nature, but remaineth still, and is cloathed with another Substance more noble than itself.* And for conclusion of this point, many Writers and Schoolmen in their own Church, are so far from granting Antiquity and Universality to this doctrine, that they profess, the tenet of *Transubstantiation* was

(f) *Minime mirum est, si unus aut alter, aut etiam aliqui ex veteribus minime considerate & recte hac de re senserint. Greg. de Valent. de Transubst. lib.* 2. *cap.* 7.

(g) *Cusan. Exercit. l.* 6.

lately

lately received into the Church for a point of Faith.

Note, *Scotus* tells us (*h*), that *before the Council of* Lateran, Tranſubſtantiation *was not believed as a Point of Faith.* This did *Bellarmine* obſerve as a thing remarkable in *Scotus*, although he doth not approve the ſame. And *Suarez* his fellow *Jeſuit* profeſſeth (*i*), *The Schoolmen who teach, that the Doctrine of* Tranſubſtantiation *is not very antient, ought to be corrected, ſuch as* Scotus *was.* It is confeſſed then, that *Scotus* and other Schoolmen did acknowledge *Tranſubſtantiation* for a New Doctrine; and it is moſt probable, that ſuch Schoolmen as lived not long after the Council of *Lateran* (where that Doctrine was decreed for a point of Faith) beſt underſtood the Tenets of thoſe times. In like manner *Durand*, and ſome of his fellow Schoolmen after him, profeſſed openly, that *the material part* (or Subſtance) *of the Sacramental Bread was not converted.* Theſe Teſtimonies are ſo true and evident to the world, that *Bellarmine* doth confeſs and avoid that ſaying of *Scotus* with a *minime*

(*h*) *Unum addit Scotus, quod minime probandum, quod ante Lateranenſe Concilium non fuiſſet dogma fidei. Bell. lib.* 3. *de Euchar. cap.* 23.

(*i*) *Suar. in* 3. *tom. in Euchar. diſp.* 70. *ſect.* 2. *p.* 602.

probandum,

probandum, &c. it muſt not be allowed; and as touching *Durand*, he anſwereth, *His doctrine is heretical; but he is no heretick, becauſe he is ready to ſubmit to the judgment of the Church* (*k*).

To let paſs *Wicliffe*, the *Waldenſes*, and others who were condemned as Hereticks for profeſſing the ſame doctrine; their own Proctors, *Hoſtienſis* and *Gaufridus* (*l*), tell us, that there were others in thoſe days, who taught, that the Subſtance of Bread did remain; and *this opinion*, ſay they, *was not to be rejected.* If we deſcend to this laſt age, their own learned *Tonſtall* profeſſeth, that the belief of *Tranſubſtantiation*, within leſs than 500 years, was a Matter of Indifferency, not an Article of Faith (*m*). *Of the manner and means* of the Real Preſence, *how it might be, either by* Tranſubſtantiation, *or otherwiſe, perhaps it had been better to leave every man, that would be curious, to his own conjecture, as before the Council of* Lateran *it was left.* And laſtly, their own *Eraſmus* concludes with a

(*k*) *Bell. de Euchar. lib.* 3. *cap.* 13. *ſect.* 3. *tom.* 3.

(*l*) *Durand. in* 4. *Sent. diſt.* 10. *q.* 1. *num.* 13.

(*m*) *De modo quo id fieret, fortaſſe ſatius erat curioſum quemque relinquere conjecturæ, ſicut liberum fuit ante Concilium Lateranenſe. Tonſtall de Euch. lib.* 1. *pag.* 46.

ſero

fero definivit Eccleſia, &c. It was late e'er the Church defined Tranſubſtantiation (*n*).

Since therefore the Proteſtant Faith, touching the Spiritual and Sacramental participation of Chriſt's Body, was generally taught and believed in the former and the latter ages; ſince the doctrine of *Tranſubſtantiation* hath no Unity amongſt the *Roman* Authors, no Univerſality amongſt the antient Fathers, no Certainty in the ſacred Scriptures; St. *Auſtin*'s profeſſion ſhall be my concluſion: (*o*) *Whether concerning Chriſt, or his Church, or any thing that appertaineth to our faith and life, I will not ſay if we (who are no way to be compared to him that ſo ſpake) but if an Angel from Heaven ſhall preach unto you any thing, beſides that you have received in the Legal and Evangelical Scriptures, let him be accurſed.*

(*n*) *Eraſ. Annot. in* 1 *Corinth.* vii.

(*o*) *Sive de Chriſto, ſive de Eccleſia, ſive de quacunque alia re, quæ pertinet ad fidem vitamque noſtram, non dicam nos (nequaquam comparandi ei qui dixit) ſed ſi Angelus de cælo vobis annuntiaverit præterquam quod in Scripturis Legalibus & Evangelicis accepiſtis, Anathema ſit. Aug. contr. liter. Petil. lib.* 3. *cap.* 6. *tom.* 7.

Parag.

Parag. IV. *Of Private Maſs.*

It is decreed by the Council of *Trent* (*a*), *If any ſhall ſay, that Maſſes, in which the Prieſt alone doth communicate, are unlawful, and therefore ought to be abrogated, let him be accurſed.* Here is a curſe proclaimed againſt all, or any that ſhall condemn private Maſs as unlawful, and herein the Proteſtants ſtand in danger of a curſing Council. For it is an Article of the Reformed Church: (*b*) *Private Maſſes, that is, the receiving of the Euchariſt by the Prieſt alone, without a competent number of Communicants, is contrary to the Inſtitution of Chriſt, and the Practice of the Primitive Church:* And hence it will follow, that private Maſs is unlawful, and therefore to be abrogated. Now he that curſeth us, curſeth Chriſt that ordained it, and God that commanded us to obſerve it. It was the anſwer in the like caſe made by a right Reverend and Learned Prelate of our Church: (*c*) *If we have altered any part of Chriſt's Inſtitution, curſe on in God's name,*

(*a*) *Conc. Trid. Can.* 8. *Seſſ.* 22.

(*b*) *Artic. of Ireland. Art.* 100.

(*c*) *Bp. Bilſon's difference between Chriſtian Subjection and Antichriſtian Rebellion, p.* 657.

and let your curſes take effect; but if the celebration of our myſteries be anſwerable to his will and word that firſt ordained them, you curſe not us, whom you would hurt, but him that your curſed tongues cannot hurt, which is God bleſſed for ever.

The Communion, which is uſed together with Prieſt and People in our Church, is derived from Chriſt himſelf; for the Evangeliſts tell us (*d*), *Chriſt took bread, and when he had given thanks, he brake it, and gave it to his diſciples.* He took bread, that he might break it; he brake it, that he might give it; he gave it, that they ſhould eat: and ſo much Chriſt's words declare, which are both plural, and ſpoken to others; *Take ye, eat ye*; not ſingular, or to himſelf alone; as if the whole courſe of Chriſt's actions and ſpeeches intended the delivering of the Sacrament unto others. After Chriſt's paſſion, the apoſtle St. *Paul* gives this charge to the *Corinthians*; *Be ye followers of me, even as I alſo am of Chriſt*, 2 *Cor.* xi. 1. And in the ſame chapter he ſhews, wherein they ſhould imitate Chriſt; (*e*) *When ye come together (to eat the Lord's Supper) tarry one for another, that ye come*

(*d*) *Matth.* xxvi. *Mark* xiv. *Luke* xxii.
(*e*) *This was ſpoken of the Sacrament. Aug. Epiſt.* 118. *tom.* 2.

no

not together unto condemnation. And, as if he had foretold by the Spirit of Propheſy the doctrine of theſe times, he puts the queſtion forcibly to the Maſs-Prieſts; *The Cup of bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt?* 1 *Cor.* x. As if he had ſaid, therefore it is called a Communion, becauſe it is a common Union of Prieſts and People; *otherwiſe*, ſaith (*f*) *Hugo, it is called a Communion, for that the People in the primitive Church did communicate every day together.*

Look upon the antient Councils in the *Roman* Church, and they are witneſſes of our doctrine without exception. It was ordained by the Council of *Nantes* (*g*), that no Prieſt ſhould preſume to celebrate the ſolemnities of the Maſs alone: *for*, ſay they, *to whom doth the Prieſt ſay*, The Lord be with you; *and*, Lift up your hearts; *and*, We give thanks unto the Lord; *when there is none to make anſwer? Or whom doth he invite to pray with him, when he ſaith*, Let us pray, *being none to pray with him? Therefore let this ridiculous*

(*f*) *Poſt hoc dicitur communio, quæ appellatur, ut omnes communicemus: vel dicitur communio, quia in primitiva Eccleſia populus communicabat quolibet die. Hugo Card. in ſpeculo Eccleſ.*
(*g*) *Concil. Nanetenſe ca.* 30. *apud Caſſan. p.* 83.

ſuper-

superstition be banished from the Cloysters of Monks.

Pope *Innocent* the Third, about 400 years ago, observing that this decree could not accord with the Masses of his times, wherein the Priest alone did partake of the altar, devised this answer to make good their new doctrine: (*h*) *We must piously believe, that the Angels accompany them that pray, according to the saying of the Prophet:* "*I* "*will sing Psalms to thee in the presence of* "*the Angels?*" And *Bellarmine* also rightly observing, that it would be thought a mockery for the Priests to say, *As many of us as have received of the Sacrament, &c.* when as none but the Priest alone did receive, glosses the meaning of those sayings with this conceit: (*i*) *Those words were spoken both for the present Communicants, if any were present, and also for those who did communicate elsewhere.* So that sometimes the Angels, sometimes the absent do supply the room of those that should be present. It were no hard matter to cite antient Fathers for the Visibility of our Church in this point of doctrine. But our adversaries

(*h*) *Pie credendum est, quod angeli Dei comites assistant orantibus, secundum illud propheticum; In conspectu angelorum psallam tibi. Inn.* 3. *lib.* 2. *cap.* 24.

(*i*) *Bell. tom.* 3. *de Missa. lib.* 2. *cap.* 10.

shall

shall save me the labour in this kind: Because you shall hear them make their own confession, that their private Mass was altogether unknown to the Primitive Church in the best and first ages.

(*k*) *Cochleus.*] *Antiently all the Priests and People did communicate together, as appeareth by the Canons of the Apostles, and Writings of antient Fathers: but now since the order of communicating together hath ceased by the negligence of Priests and Pastors, the Holy Ghost hath taught us a remedy against their slothfulness in celebrating of private Mass.*

(*l*) *Durandus Mimatensis.*] *In the Primitive Church, all that were present at the celebration of the Mass, did every day communicate,*

(*k*) *Cum ille communicandi mos non amplius apud nos observetur, non minus laicorum, quam sacerdotum desidia & negligentia; invenit, & introduxit spiritus sanctus pium hujus negligentiæ supplementum, per Missarum, quas soli sacerdotes peragunt, frequentationem. Coch. de sacrificio Missæ contra Musculum Cass. Liturg. cap.* 35. *pag.* 86.

(*l*) *In primitiva ecclesia omnes qui celebrationi Missarum intererant, singulis diebus communicare solebant, eo quod Apostoli omnes de calice bibunt, Domino dicente, Bibite ex hoc omnes: offerebant enim magnum panem & omnibus sufficientem, quod adhuc Græci servare dicuntur. Durand. Rat.* 4. *cap.* 53.

municate,

municate, because all the Apostles did drink of the Cup according to Christ's command; Drink ye all of this: *and their oblation was a great loaf, sufficient for all, which the* Grecians *are said to continue to this day.*

(m) Odo Cameracensis.] *In the Primitive Church they never had Masses without the convention of the people to communicate together; afterwards it grew to custom in the Church to have private and solitary Masses, especially in Cloysters.*

(n) Belethus.] *We must know for certain, that in the Primitive Church, all those that were daily to be present at the Canon of the Mass, were wont to communicate.*

(o) Hugo Cardinalis.] *It is therefore called a Communion, because the people in the Primitive Church did communicate every day together.*

(m) Antiquitus in usu ecclesiæ non fuisse, viz. cum nullæ missæ sine collecta, hoc est, cætu aliquo una offerentium & sacramenta participantium agerentur, &c. Odo in Exposit. Canonis.

(n) Olim in primitiva ecclesia singulis diebus qui Canoni Missæ intererant, solitos fuisse communicare, sed postea, &c. Beleth. in Explicat. Canonis c. 50.

(o) Dicitur communio, quia in primitiva ecclesia populus communicabat quolibet die. Hugo in speculo Ecclesiæ.

Durandus

(p) Durandus Tholosanus.] *In the Infancy of the Church, the Christians which were present at the celebration of the Mysteries, after the blessing were wont to communicate.*

(q) Micrologus.] *We must know according to the antient Fathers, that the Communicants only were wont to be present at the Mysteries; and therefore before the Communion, the Catechismens and Penitents, which were not prepared to communicate, were commanded to depart.*

(r) Cassander ex Micrologo.] *It cannot be said properly to be a Communion, but where some people are partakers of the same sacrifice with the Priest; and all the best learned do acknowledge that to have been the antient custom of the* Roman *Church.*

(s) Innocentius the third.] *In the Primi-*

(p) Initio nascentis ecclesiæ Christiani, qui celebrationi Missæ aderant, post acceptum panem communicare solebant. Durand. de ritibus c. 58.

(q) Sciendum juxta antiquos patres, quod soli communicantes mysteriis interesse consueverint, &c. Microlog. de Eccles. observat.

(r) Proprie communio dici non potest, nisi plures de eodem sacrificio participant; & quidem hunc antiquum esse Rom. Ecclesiæ morem, &c. Cassand. de solitariis Missis.

(s) In primitiva quidem ecclesia singulis diebus qui celebrationi Missarum intererant, communicare solebant; sed excrescente multitudine, &c. Innocent. 3. lib. 6. de Myster. Miss. c. 5.

tive Church, every day those that were present at the Sacrament, were wont to communicate; but the number of the faithful increasing, it was appointed they should communicate only on the Lord's day: afterwards, by reason this custom was neglected, it was ordered, that every Christian should celebrate the Communion thrice every year; and at last this remedy was found out, that instead of the Communion, which was the mystery of unity, they should greet one another with an holy kiss.

(t) *Johannes Hoffmeisterus.*] *The thing itself doth speak and cry aloud, both in the* Greek *and* Latin *Church, that not only the sacrificing Priest, but the other Priests and Deacons, and the rest of the people, or at least some part of the people, did communicate together; and how this custom ceased, it is to be wonder'd; and it is to be endeavoured that this good custom may be restored to the Church.*

(u) *Master Harding.*] *That others do commonly forbear to communicate with the*

(t) *Res ipsa clamat tam in Græca, quam Latina Ecclesia, non solum sacerdotem sacrificantem, sed & reliquos presbyteros, diaconos, nec non & reliquam plebem, aut saltem plebis aliquam partem communicasse; quod quomodo cessaverit, &c. Cassan. Consult. de solit. Miss. pag.* 966.

(u) *Jewel. in cap. Of Private Mass, initio, pag.* 3.

Priest,

Priest, is thro' their own default and negligence, not regarding their own salvation; whereof the godly and careful Rulers of faithful people have since the time of the Primitive Church always much complained.

(x) *Justinian.*] *In antient times (that which the* Greek *Church useth at this day) of one loaf of bread consecrated, divers parts were distributed to all, that by their Communion, their Union with Christ might be more plainly expressed.*

(y) *Although there is no expres testimony amongst the Antients, to prove that they at any time offered sacrifice without some one or more communicating with the Priest, yet it may be gathered by conjectures.* So that there is no certain proof of Antiquity for this point of Faith, but only by conjectures, as *Bellarmine* himself confesseth.

Thus you have heard many of the best learned *Romanists*, witnessing the Antiquity of our doctrine, and consequently intima-

(x) *Olim, quod etiam nunc Græci usurpant, ex uno eodemque pane consecrato delibatæ particulæ singulis tribuebantur, ut melius unio & conjunctio cum Christo atque apertius significaretur. Justinianus.*

(y) *Nunquam expresse legitur a veteribus oblatum sacrificium sine communione alicujus vel aliquorum præter ipsum sacerdotem. Bell. lib.* 2. *de Missa, cap.* 9.

ting the Novelty of their own. And it seems the learned Fathers of the *Trent* Council were very sensible of that doctrine which the antient Fathers taught, and proclaimed for the right Communion in their Church; and thereupon you shall observe, the Council concludes in that Canon of Private Mass, with a well wishing to the Protestant doctrine, (z) *Optaret quidem sacrosancta Synodus, &c. The sacred Council could wish, that the faithful people which stand by, would communicate with the Priest, not only in spiritual affection, but in Sacramental participation*; and the reason is there render'd by the Council; *because it would be more fruitful and more profitable for the Receiver.* Behold, out of the same mouth proceeds cursing and blessing! In the first part of the Canon, the Council (a) doth *accurse all those that term private Masses unlawful, and therefore to be abrogated*; in the next place, they wish they were restored to the antient custom for the benefit of the Receiver. So that from the particular confessions of many learned *Romanists*, our Communion of Priest and People is adjudged more antient, and from the general confession of a general Coun-

(z) *Conc. Trid. c.* 6. *Sess.* 22.
(a) *Concil. ibid. Conc. Trid. ibid. Can.* 8.

cil,

cil, our Communion is concluded to be more fruitful.

But put the case, saith Master (b) *Harding, that the people might be stirred to such devotion, as to dispose themselves worthily to receive their housel every day with the Priest, as they did in the Primitive Church, what would these men have to say?* Surely, if our adversaries would leave their Private Mass, and return to our Communion agreeable to the practice of Christ and his Apostles; I presume these men, that is, the Protestants, would say, that the Mass-Priests need not then so much complain of the Novelty of our doctrine. And yet one thing more I will add, that altho' this point of doctrine were reformed and restored by them to the primitive sincerity, from which they confess to have digressed; yet I say farther, that they stand guilty of the like Novelty and Corruptions in the articles of their own late Creed, which have also as much need of Reformation, even by the testimonies of the learned amongst themselves; as shall be presented in the next place.

(b) *Jewel. Art.* 1. *in initio, pag.* 9, 10.

Parag. V. *Of the Seven Sacraments.*

It is the third Article of the *Roman* Creed (*c*), that *there be truly and properly Seven Sacraments of the New Law, instituted by our Lord Jesus Christ, and necessary to the salvation of mankind.* This point of faith was grounded upon the authority of the Council of *Florence*, and the Council of *Trent*: (*d*) *the one did insinuate the number of Seven Sacraments; the other did expresly decree it for an Article of Faith*, saith *Suarez*. But because the *Romanists* rely wholly upon the *Trent* Council, it will not be amiss to examine that decree, and thereby to observe with what unity and consent their proselytes have pursued this doctrine of faith.

The Council of *Trent* hath defined and declared, (*e*) *If any shall say, that all the Seven Sacraments of the New Law were not instituted by Christ, or that there are more or less than Seven*, viz. *Baptism, Confirmation, the Eucharist, Penance, Extreme Unc-*

(*c*) *Bulla Pii quarti Artic.* 3. *Conc. Trid. p.* 441. *Colon.* 1610. & 1615.

(*d*) *Suarez disp.* 12. *sect.* 1.

(*e*) *Conc. Trid. sess.* 7. *con.* 1. *Abluo, firmo, cibo, piget, ungit, & ordinat, uxor. Gers. de* 7. *Sacram. p.* 69.

tion,

tion, Orders, and Matrimony; or that any of these is not truly and properly a Sacrament, let him be accursed. This *Trent* Decree is so prevalent with the Church of *Rome*, that *Bellarmine* professeth, (*f*) *This testimony ought to suffice, if they had no other.* And surely it will appear, that other testimonies are scarce and few; and therefore it may be thought a strange saying, that one testimony of a late Council might suffice for an article of faith, which by his own tenet requires Antiquity, Universality, and Consent. Yet this Cardinal proceeds further, and tells us, the authority of this Council is so available for this point, yea, for all articles of faith, that (*g*) *if we should take away the credit of the present* Roman *Church, and present Council of* Trent, *the decrees of all other Councils, nay, even Christian Faith itself, might be called in question.*

If by Christian Faith the Cardinal understands the present *Roman* Faith, without doubt this saying is most true; for if

(*f*) *Quod testimonium, etiamsi nullum haberemus aliud, deberet sufficere. Bell. tom.* 3. *de effectu Sacr. lib.* 2. *cap* 25.

(*g*) *Si tollamus authoritatem præsentis ecclesiæ & præsentis concilii, in dubium revocari poterunt omnium aliorum conciliorum decreta, & tota fides Christiana. Idem ibid.*

we

we conſider their miſinterpreting the antient Creed (*h*), and their creating of a new one, it cannot poſſibly be defended, but by the *Roman* Church and the *Trent* Council; but if he mean the general and ſaving faith of all true believers, I may then affirm, this tenet is a foundation of Atheiſm. For who can truly ſay, that the word of Chriſt is not alone ſufficient for the faith of all believing Chriſtians? It is the voice of the bleſſed Apoſtle, *I have not ſhunned to declare unto you all the counſel of God*, *Acts* xx. 27. And *Bellarmine* himſelf is forced to confeſs, *That all thoſe things are written by the Apoſtles, which are neceſſary for all men, and which the Apoſtles preached generally to all.* Beſides, how can the Faith of Chriſtians depend upon a Church which is fallen from the Faith? or how can a General Belief of Chriſtianity rely ſafely upon a Council that is diſclaimed by the greateſt part of the Chriſtian World, *viz.* by *England*, by *France*, by *Germany? &c.* But to let paſs the *Helvetian*, the *Scotiſh*, the *German*, and the *Engliſh* Churches, what will become of the antient Church of *Rome?* nay, what will become of their own School-

(*h*) *See Dr. Featly in his writ of Error againſt the Appealer. p.* 54. 55.

men.

men in the latter ages? Did they all believe and teach, that there were neither more nor leſs than ſeven Sacraments? did they maintain that they were all inſtituted by Chriſt? did they profeſs that they were all truly and properly Sacraments of the New Law? If any learned men alive ſhall prove, that the ſeven *Trent* Sacraments were inſtituted by Chriſt, and that all the Fathers, or any one Father in the Primitive Church, or any known Author for above a thouſand years after Chriſt, did teach, that there were neither more nor leſs than Seven Sacraments, truly and properly ſo called, and to be believed of all for an article of faith (all which is the conſtant doctrine of the Church of *Rome*) let the *Anathema* fall upon my head.

Firſt, it is agreed on both ſides, that the Sacraments of the New Law were inſtituted by Chriſt; for he only hath authority to ſeal the Charter, in whoſe authority only it is to grant it. Now as the ſeals of Princes confirm and warrant their deeds and charters, ſo do the Sacraments witneſs unto our conſciences, that God's promiſes are true, and ſhall continue for ever. Thus doth God make known his ſecret purpoſe to his Church: firſt he declareth his mercies by his Word, then he ſealeth it, and aſſureth it by his Sacraments.

In

In the Word we hear his promiſes, in the Sacraments we ſee them. The difference then betwixt the Church of *Rome* and us ſtands in this; in the two proper Sacraments of Baptiſm and the Lord's Supper, we have the Element and the Inſtitution; in the other five there wanteth either of theſe; and therefore in a proper ſenſe or meaning they are not to be taken for Sacraments. In Baptiſm, the element is Water; in the Lord's Supper, Bread and Wine. Baptiſm hath the words of Inſtitution; *Teach all Nations, baptizing in the Name of the Father, and the Son, and the Holy Ghoſt, Matth.* xxviii. 19. The Lord's Supper likewiſe hath the word of Inſtitution; *Do this in remembrance of me, Luke* xxii. 19. And therefore we ſay, theſe two are properly and truly called Sacraments, becauſe in them the Element is joined to the Word, and they take their ordinance from Chriſt, and be viſible ſigns of an inviſible ſaving grace. The other five we call them not Sacraments, becauſe they have not the like inſtitution. *Confirmation* was ordained by the Apoſtles; but the *Trent* Council confeſſeth, the Sacraments are ordained by Chriſt. *Penance* and *Orders* have not any outward Element joined to the Word. And *Matrimony* was not ordained by Chriſt in the New Teſtament,

ment, but by God himſelf in Paradiſe. Beſides, the grants and ſeals of Chriſt, *viz.* the Sacraments, are the peculiar and proper poſſeſſion of the Church of Chriſt. Inſomuch as *Turks* and Infidels may have the benefit of Marriage out of the Church, yet cannot have the benefit of Chriſt's Sacraments, which belong only to his Church. And laſtly, it paſſeth our underſtanding to conceive, how Marriage ſhould be a Sacrament, when it containeth not grace in itſelf, nor power to ſanctify (*i*). And how it ſhould be counted an holy thing (as every Sacrament is termed) and yet muſt be forbidden to many Chriſtians; yea, to maintain, that rather Fornication (in the Prieſts caſe) muſt be tolerated before it; what Chriſtian ear can hear with patience ſuch groſs incongruities? If therefore a general Council ſhall accurſe not only thoſe that deny the number, but *if any ſhall ſay, there are either more or leſs than Seven*, then woe be to all the antient Fathers; for if they be convented before the Council, they will all ſtand guilty of this curſe.

Accurſed be *Ambroſe*, and *Auſtin*, and *Chryſoſtom*, and *Bede*; for they taught,

(*i*) *Vaſquez acknowledgeth Matrimony to be no Sacrament properly. Infra p.*

that

that (*k*) *out of the side of Christ came the two Sacraments of the Church, Blood and Water*; but that there were neither more nor less than Seven, they taught not, they believed not.

Accursed be *Isidore* (*l*), for he accounteth but of three Sacraments, *viz. Baptism*, and *Chrism*, and the *Body and Blood of Christ*.

Accursed be *Alexander ab Hales* (*m*), for he saith, there are only four, which are in any sort properly to be called Sacraments of the New Law, and the other three supposed Sacraments had their being before.

Accursed be the author bearing the name of *Cyprian* (*n*); for he mentioneth only five Sacraments, and one of them is *Ablutio pedum*, washing of the Apostles feet, which is none of the Seven Sacraments.

Accursed be *Durand*, for he alloweth but six proper Sacraments. For (*o*) *Matrimony* (saith he) *is not a Sacrament strict-*

(*k*) *De latere in cruce pendentis lancea percusso Sacramenta ecclesiæ profluxerunt. Aug. in Joh. tract.* 15.

(*l*) *Isid. Originum sive Etymol. lib.* 6. *cap.* 18.

(*m*) *Part.* 4. *q.* 5. *mem.* 2. *art.* 1. *qu.* 5. *&c.*

(*n*) *Cypr. Serm. de ablutione pedum.*

(*o*) *Matrimonium non est Sacramentum stricte & proprie dictum, sicut alia Sacramenta novæ legis; sed est, &c. In lib.* 4. *dist.* 26. *q.* 3.

ly

ly and properly so called, as other Sacraments are.

Accursed be Cardinal *Bessarion*, for he fully concludeth with the Protestants; (*p*) *We read of two only Sacraments, which were delivered to us plainly in the Gospel.*

I need not insist much upon the denial of the certain and definitive number of *Seven* Sacraments to be known to the Fathers; for Cardinal *Bellarmine*, by way of prevention, gives us to understand, that (*q*) *the Protestants ought not to require of them to shew the number of Seven Sacraments, either in Scriptures or Fathers; for that we cannot shew the number of two, nor three, nor four*: Besides, (*r*) *it is sufficient* (saith he) *that the Fathers in divers places, and divers Fathers of the same age in some place, make*

(*p*) *Hæc duo sola Sacramenta in Evangeliis manifeste tradita legimus. Bessar. de Sacram. Euchar.*

(*q*) *Non debere adversarios petere, ut ostendamus in scripturis, aut patribus nomen septenarii numeri sacramentorum. Nam nec ipsi ostendere possunt nomen binarii, vel ternarii, vel quaternarii. Scriptura enim, & patres non, &c. Bell. de effectu Sacram. lib.* 2. *cap* 24.

(*r*) *Satis esse debet quod patres in variis locis, aut certe varii patres ejusdem ætatis omnium septem Sacramentorum alicubi meminerint. Idem. cap.* 27.

mention

mention of thoſe Sacraments. The number therefore (by our adverſaries confeſſion) is not expected to be ſhewed, or acknowledged in the Primitive Church. And therefore it is ſo much the more to be wonder'd, why the *Roman* Church ſhould preſume to impoſe the peremptory number of *Seven*, with a curſe upon all them that believe them not.

If the Fathers had made mention of the Seven *Trent* Sacraments only, although they had never mentioned the number of Seven, there might have been ſome plea for the number alſo. But when they call many things by the name of Sacraments, which had a myſtical ſenſe, becauſe they were Types and Figures of holy things; nay more, when they did inſiſt ſometimes on the number of *two*, and ſo reſtrained the Church to the definite number of *two only:* it is no way probable, that thoſe five Sacraments were of other account with them than other holy things, which they called Sacraments. For had the Fathers believed that thoſe Sacraments had been inſtituted by Chriſt (as the Church of *Rome* doth now profeſs) they would of neceſſity have concluded them for true and proper Sacraments of the Church. And then without doubt the Fathers, who were elegant

gant in the application of ſuch myſteries, would have eaſily found in them the myſtery of the number Seven.

St. *Ambroſe*, in his treatiſe of the Sacraments divided into ſix books, makes no mention but of two. And in his firſt Book and firſt Chapter, proclaims to the believers of his age, *De Sacramentis, quæ accepiſtis, ſermonem adorior: I ſpeak of the Sacraments, which you have received*; that is to ſay, of thoſe Sacraments which the Church hath taught and declared unto you. And that you may rightly underſtand what the *Roman* Church profeſſed concerning the number of Sacraments in thoſe days, St. *Auſtin* tells us, *(s) Our Lord and his Apoſtles have delivered unto us a few Sacraments inſtead of many, and the ſame for performance eaſy, for ſignification moſt excellent, for obſervation moſt reverend; as is the Sacrament of Baptiſm, and the celebration of the Body and Blood of our Lord.* And in another place laſtly concludeth both them in the number of two: *(t) Hæc ſunt Eccleſiæ gemina Sacramenta; Theſe be the two Sacraments of the Church.* If we look beyond

(s) Quædam pauca pro multis, &c. Auguſt. de doct. Chriſt. lib. 3. cap. 9. tom. 3.

(t) Auguſt. de Symbol. ad Catechum. lib. 2. cap. 6. tom. 9.

thoſe

thoſe times, *Chryſoſtom* commenting upon theſe words, *Exivit ſanguis & aqua*, tells us, *(u) That thoſe fountains flowed not ſimply, by accident*; *Sed quoniam ex ambobus Eccleſia conſtituta eſt*; but becauſe out of thoſe two Sacraments the Church is framed, or conſiſteth. If we look below them, *Theophylact* ſpeaking of the miraculous manner of water and blood, that came out of the ſide of Chriſt, declareth the ſame doctrine of two Sacraments; ſaying in the like manner, (*x*) *Theſe things are not ſimply done*; *but becauſe* [*per duo illa*] *by thoſe two* [*Sacraments*] *the Church is made, and doth conſiſt*; *for by the Water we are regenerate, by the Body and Blood we are fed.* And in the time of *Charles* the Great, *Paſchaſius* an Abbot ſpeaks plainly, and in few words, *(y) The Sacraments of Chriſt in the Church are Baptiſm, and the Body and Blood of Chriſt.* And although in the later Editions the word *Chriſm* is crept in betwixt Baptiſm and the Lord's Supper, yet it appears plainly by the words following, that

(*u*) *Chryſoſt. in Joan. Hom.* 84.

(*x*) *Vide Cyril. Hieroſol. in Catech. ſuis. Theoph. in Joan.* 19.

(*y*) *Paſchaſ. de Cæn. Dom. Biblioth. PP. cap.* 3. *tom.* 6. *Sunt, ait, Sacramenta Chriſti in Eccleſia, Baptiſmus,* [*& Chriſma*] *corpus quoque Domini & ſanguis.*

he

he handleth not three Sacraments, but two only, *viz.* Baptiſm and the Lord's Supper; and thereupon expreſly concludeth in the ninth Chapter in the number of two: (*z*) *Ecce duo iſta Sacramenta quid efficiunt: Behold what thoſe two Sacraments do effect.* And laſtly, *Beſſarion* their own proſelyte, Biſhop of *Tuſculum*, profeſſeth in expreſs terms, *(a) We read of only two Sacraments, which were plainly delivered in the Goſpel.*

Theſe learned Doctors reſted in the Faith of two Sacraments in their days, and yet notwithſtanding called many things by the names of Sacraments; and the reaſon is given by St. *Auſtin*: *(b) Signs, when they be applied to godly things, be called Sacraments.* And in this ſort, many Rites and Ordinances in the Church are called Sacraments, becauſe they ſignify ſome holy thing. *Polygamy*, or marriage of many wives, St. *Auſtin* (*c*) calls a Sacrament; as

(*z*) *Per Baptiſmum ergo renaſcimur in Chriſto, & per Sacramentum corporis & ſanguinis, Chriſtus in nobis non ſolum fide, ſed etiam unitate carnis & ſanguinis manere probatur. Idem. cap.* 9.

(*a*) *De Sacram. Euchar.*

(*b*) *Signa cum ad res divinas adhibentur, Sacramenta vocantur. Aug. Ep.* 5.

(*c*) *Aug. de bono conjugali, cap.* 18. *Idem in Pſal.* 141.

ſignifying

ſignifying the multitude of the Gentiles, *that ſhould be ſubject to God.* Again, he termeth the (*d*) *Sign of the Groſs*, *Exorciſm*, *Holy Bread* given to the Catechumeniſts [Novices in the Faith] by the names of *Sacraments.* Pope *Alexander* (*e*) the firſt deſcribeth *Holy Water* as a Sacrament. St. *Ambroſe* (*f*), *Cyprian* (*g*), and *Bernard* (*h*), call *Ablutio pedum*, waſhing of the Apoſtles feet, *Myſterium*, or a Sacrament. *Tertullian* (*i*) calleth the *whole ſtate of Chriſtian Faith a Sacrament.* St. *Hillary* in ſundry places ſpeaketh of (*k*) *the Sacrament of Prayer*, *the Sacrament of Faſting*, *the Sacrament of the Scriptures*, *the Sacrament of Weeping*, *the Sacrament of Thirſt.* And St. *Hierom*, ſpeaking of the book of the *Revelation*, tells us there are in it, (*l*) *Tot Sacramenta*, *quot verba*; *as many Sacraments as words.* All theſe, and many like ſigns and myſteries were called Sacraments by the antients, and yet are none of the Seven Sacraments which the Church of *Rome* holdeth. So that if every ordinance called a myſtery, or a Sacrament, in Scriptures and Fathers, make a true Sacrament, they may decree ſeventy Sacraments as well as ſeven.

(*d*) *Idem lib.* 4. *de ſymbol. cap.* 2. *Idem lib.* 12. *de pec. merit. & remiſ. cap.* 26.

(*e*) *Alex.* 1. *Epiſt.* 1. *cap.* 5. *tom.* 1. *Concil.*

(*f*) *Ambr. lib.* 3. *de Sacra. cap.* 1.

(*g*) *Cypr. Serm. de lotion. pedum.*

(*h*) *Bernard de cœna Domini, ſerm.* 1.

(*i*) *Religionis Chriſtianæ Sacramentum. Tertul. lib.* 4. *contra Marcionem.*

(*k*) *Sacramentum orationis, Sacramentum eſuritionis, Sacramentum Scripturarum, Sacramentum fletus, Sacramentum ſitis. Hillar. in Mat. Canon.* 11. & 12. & *Canon.* 23.

(*l*) *Hieronym. Epiſt. ad Paulinum, tom.* 3.

As theſe men therefore cannot deny, that there is mention of the number of two Sacraments in the Fathers, and not of ſeven; ſo likewiſe we have confeſſed, that there is mention in the Fathers of many Sacraments beſides theſe ſeven. Now if *Bellarmine*'s reaſon ſtand good, that it is ſufficient for an article of faith, that the Fathers in divers places, or divers Fathers in ſome places, make mention of their *Trent* Sacraments, why ſhould not all the Sacraments (beforementioned by the Fathers) be concluded by the ſame reaſon for proper and true Sacraments, as well as their ſeven?

Let us deſcend from the Fathers to the later Schoolmen, and upon a review of the five Sacraments which we deny, you ſhall find as little Unity amongſt their own Schoolmen to prove them true and proper Sacraments, as Antiquity and Univerſality

amongſt the Fathers to prove the number of ſeven.

1. Touching Confirmation, *Alexander* of *Hales* ſaith *(n)*, *The Sacrament of Confirmation, as it is a Sacrament, was not ordained either by Chriſt, or by the Apoſtles, but afterwards was ordained by the Council of* Melda.

2. Touching Penance, Cardinal *Hugh (n)* of St. *Victor* in *Paris* excludeth it from a proper Sacrament, and admitteth Holy Water, which is none of the *Trent* Sacraments.

3. Touching Extreme Unction, where the Apoſtles are ſaid to have *anointed many ſick, and healed them*, *Mark* vi. 13. Cardinal *Bellarmine (o)* makes anſwer, *That Oil was not the Sacrament of Extreme Unction.* And where St. *James* ſaith, *If any be ſick, let them anoint them with Oil, &c. Jam.* v. 14. Cardinal *Cajetan* makes anſwer, *(p) The Sacrament of Extreme Unction cannot be hence collected, either by the words, or by the effects; for that Unction properly concerns the healing of bodily diſeaſes, but the Unction of the* Roman *Church is uſed only for the ſick paſt recovery, and tendeth to the remiſſion of ſins.* And, ſaith *Suarez (q)*, both *Hugo*, and *Peter Lombard*, and *Bonaventure*, and *Halenſis*, and *Altiſidorus*, the chief Schoolmen of their time, did deny this Sacrament to be inſtituted by Chriſt, and by plain conſequence (ſaith he) it was no true Sacrament.

4. Touching Ordination of Biſhops, *Dominicus Soto (r)* tells us, it is not truly and properly a Sacrament.

5. Laſtly, touching Matrimony, Cardinal *Cajetan* confeſſeth with St. *Paul*,

(m) Sacramentum Confirmationis, ut eſt Sacramentum, neque Dominus inſtituit, neque Apoſtoli, ſed poſtea inſtitutum eſt in Concil. Meldenſi. Alex. Hal. part. 4. *quæſt.* 24. *membr.* 1.

(n) Hugo in lib. Sacram. Perkins in his Probl.

(o) Bell. lib. 1. *de Ext. Unct. cap.* 2.

(p) Ex hoc loco nec ex verbis, nec ex effectibus colligitur Extrema Unctio illa miraculoſa,

quam Chriſtus inſtituit ſanandis ægrotis — Nam textus promittit alleviationem infirmi, & de remiſſione peccatorum non niſi conditionaliter loquitur; & unctio extrema, quæ non niſi in mortis articulo adhibetur, directe tendit ad remiſſionem peccatorum. Cajet. in Jac. 5.

(q) Nonnulli negarunt hoc Sacramentum fuiſſe a Chriſto inſtitutum. Ex quo plane ſequebatur, non eſſe verum Sacramentum. Suar. tom. 4. *diſp.* 39. *ſſ.* 2.

(r) Ordinatio Epiſcopalis Sacramentum eſt vere & proprie dictum. Hæc ſententia etiamſi negetur a Dominico Soto, lib. 10. *de Juſtitia & Jure. & q.* 1. *art.* 2. *& in* 4. *diſt.* 24. *q.* 2. *art.* 3. *Bellar. de Sacram. Ordinis. cap.* 4.

This is a great Myſtery; *but* (*s*) (ſaith he) *the learned Reader cannot infer from thence, that Marriage is a Sacrament*; *for he ſaid not, it is a Sacrament, but a Myſtery.* And for a concluſion, their own *Canus* tells us, (*t*) *The Divines ſpeak ſo uncertainly of the matter and form of Matrimony, that he ſhould be accounted a fool, who in ſo great difference of opinions would take upon him to eſtabliſh a certain and known doctrine.* This alſo without doubt was rightly obſerved by their learned Jeſuit *Vaſques*; he knew well, that neither modern Divines, nor antient Fathers did conclude Matrimony for a true and proper Sacrament of the Church, and thereupon he makes this profeſſion to his Diſciples: (*u*) *Poſtquam ſingula loca Auguſtini perlegi, & attente conſideravi, &c. After that I had diligently read and conſidered in the year* 1588. *of all the places in St.* Auſtin, *I found it very apparent, that when he called* Matrimony *a Sacrament, he ſpake not of a Sacrament in a proper ſenſe, but in a large ſignification*; *and therefore I thought it not fit to alledge St.* Auſtin's *authority againſt the Hereticks in this controverſy* *.

He therefore that ſhall hear a Council fearfully accurſing all thoſe that will not believe all the Seven Sacraments to be inſtituted by Chriſt, and yet ſhall neither find Antiquity and Univerſality among the Fathers, nor Unity and Conſent among the Schoolmen, to make good the article of that belief, ſhall have juſt cauſe to inquire upon what ground the Seven Sacraments were firſt eſtabliſhed in the *Roman* Church. What therefore may we think can be expected from theſe men, who enforce ſuch a decree, from ſuch a Council, for a certain and definitive number of Seven?

Caſſander, who had examined the Novelty of this doctrine, gives us to underſtand, that ſome conceited wits found out a myſtery in the number of Seven; for

(*s*) *Non habes ex hoc loco, prudens lector, a Paulo conjugium eſſe Sacramentum. Non enim dicit ſacramentum, ſed myſterium hoc magnum eſt, & vere, &c. apud Chamier. de Sacram. lib.* 4. *cap.* 3. *tom.* 4. *p.* 149.

(*t*) *In materia & forma hujus Sacramenti, viz. Matrimonii ſtatuenda, adeo ſunt inconſtantes & varii, adeo incerti & ambigui, ut ineptus futurus ſit, qui in tanta illorum varietate ac diſcrepantia rem aliquam certam, conſtantem, exploratam conetur efficere. Canus loc. Theol. lib.* 8. *cap.* 5.

(*u*) *Vaſqu. Comment. & Diſput. in* 3. *partem Tho. cap.* 5. *de Sacrament. Matrim. diſp.* 2. *num.* 30.

* *The like profeſſion of his fellow Maldonat. See p.* 68. *not. e. ſupra.*

otherwiſe (x) *you ſhall find none* (ſaith he) *before* Peter Lombard's *time, who did determine the certain number.* This is not only probable, but true; for the *Trent* Fathers, in honour of that number, did argue eſpecially for that purpoſe, (y) That there were ſeven virtues, ſeven capital vices, ſeven planets, ſeven defects, which came from original ſin, the Lord reſted the ſeventh day, and the like. And Cardinal *Bellarmine* adds the like proof for the number: (z) Seven days thou ſhalt not eat leavened bread; thou ſhalt ſhut up the leper ſeven days; and they offered ſeven bulls, and ſeven rams, and ſeven goats; and *Naaman* was commanded to waſh ſeven times in *Jordan*; and there are ſeven candleſticks, and ſeven ſeals, and ſeven books, and ſeven trumpets, and ſeven angels. And *from hence appears the number of Seven Sacraments.*

The Patriarch of *Venice* (a) was a grave and learned man; but he was hardly driven for proofs, when from five barley loaves and two fiſhes, he concluded Seven

(x) *Caſſand. de numero Sacrament.*
(y) *Conc. Trid. Hiſt. lib.* 2.
(z) *Bell. de Sacram. in genere lib.* 2. *cap.* 26. *tom.* 3.
(a) *Tyraboſco.*

Sacra-

Sacraments. (b) *The Creation of the world* (ſaith he) *was ended the ſeventh day, and Chriſt ſatisfied the people with five loaves and two fiſhes, which make ſeven. But that which* Andrew *ſaid,* There is a boy here which hath five loaves and two fiſhes, *muſt be underſtood of the rank of St.* Peter's *ſucceſſors; and that which is added,* Make the people ſit down, *ſignifieth, that ſalvation muſt be offered them, by teaching them the Seven Sacraments.* In like manner the Schoolmen, and eſpecially *Bonaventure*, for want of better proofs, is prodigal of his witty conceits in honour of that number. (c) *Foraſmuch as the Sacrament* (ſaith he) *are the weapons of the Church Militant, the number muſt be ſuch likewiſe: for as it is ſaid in the* Canticles, She is terrible as an army with banners; *ſo ſhe is terrible, and ſtrengthened by the Sacrament of Confirmation. She is an army, becauſe conjoined and united with the Sacrament of the Euchariſt. She is likewiſe ordered by the Sacrament of Orders. And becauſe ſome die, and ſome fall away, there is a neceſſity of ſupply thro' Matrimony. After they are beaten down,*

(b) *Innoc. Gentillet. Exam. Conc. Trid. lib.* 4. *num.* 26. *Seſs.*
(c) *Bonavent. in* 2. *diſt* 4. *apud Chamier. de Sacram. lib.* 4. *cap.* 2. *ſſ.* 6. *tom.* 4. *p.* 145.

 there

there is a recovery by Penance. And becauſe no man comes to an army without an enſign, there is alſo the Sacrament of Baptiſm. And laſtly, thoſe that depart from their warfare, are ſerved with Extreme Unction.

I could add to theſe myſtical conceits, the teſtimony of St. *John*; he tells us, *Rev.* xvii. *There is a woman, in whoſe forehead a name was written* Myſterium: he tells us further, *This woman ſate on a Beaſt that had ſeven heads, and theſe ſeven heads are ſeven Mountains, on which the woman ſitteth*; or, as *Victorinus* expounds it, (*d*) *on which the City of* Rome *ſitteth.* But I confeſs I am no way delighted with ſuch conceits, eſpecially in a point of their faith, which they believe concerns their ſalvation. Yet this I ſay, if the belief of our two Sacraments had been grounded upon ſuch reaſons, it had been as eaſy a matter for us to have proved a myſtery in the number of Two. For there are two great Lights, there are two Tables of the Law, two Cherubims, two Swords, two Witneſſes, but chiefly two Teſtaments; and from them only we produce our two Sacraments, but not conclude from them the number of Two.

If we conſider therefore this article of the *Roman* faith, both as it wants proof

(*d*) *Fulk in Rev.* xvii. 7.

of

of the antient Fathers in the affirmative, and as it is declined, and not diſcuſſed by the latter Schoolmen in the negative, our adverſaries ſhall have little cauſe to deny the Viſibility of our Church for acknowledging two Sacraments, and leſs reaſon to brag of their marks of Antiquity and Univerſality in the faith of their ſeven. Touching our two, they were antiently believed, and are received by them and us for true and proper Sacraments of the Church; touching *Confirmation*, *Penance*, *Orders*, *Matrimony*, they are received by the Church of *Rome* and us, but with this difference, they are decreed by them for true and proper Sacraments, they are received and allowed by us for Rites and Ordinances in our Church. Touching the two firſt, they are known and certain, becauſe they were primarily ordained by Chriſt himſelf; touching the other five, they had not that immediate inſtitution from Chriſt: and thereupon the learned Cardinal is forced to confeſs, (*e*) *The ſacred things which the Sacraments of the New Law ſignify, are threefold; the grace of Juſtification, the Paſſion of Chriſt, and eternal Life*;

(*e*) *De Baptiſmo & Euchariſtia res notiſſima eſt, de aliis Sacramentis non eſt ita notum. Bell. de Sacram. in genere lib.* 1. *cap.* 9.

touching Baptiſm and the Euchariſt, the thing is moſt evident, concerning the other five, it is not ſo certain.

Since therefore ſome of their beſt learned deny, that all the ſeven Sacraments were inſtituted by Chriſt; others acknowledge, they are not all true and proper Sacraments of the New Law; others confeſs, that their own five are not ſo certain as our two: St. *Auſtin*'s profeſſion ſhall be my concluſion, (*f*) *If we, or an angel from heaven, preach unto you any thing concerning the Faith* of Seven Sacraments, *beſides that you have received in the Legal and Evangelical Scriptures, let him be accurſed.*

Parag. VI. *Of Communion in both kinds.*

It is the ſixth article of the *Roman* Creed: *I confeſs, that under one kind only, all and whole Chriſt, and the true Sacrament is received.* This half Communion is created or declared for an article of faith, and this article of faith is lately deſcended from the Council of *Conſtance*, 1400 years after Chriſt; in which Council it was declared, that (*g*) *Chriſt did inſtitute in both kinds, and the Primitive Church did continue*

(*f*) *Auguſt. contr. Potil. lib.* 3. *cap* 6.
(*g*) *Concil. Conſtant. ann.* 1414. *tom.* 4.

it

it to the faithful in both kinds. But for weighty reaſons, as they term them, tho' contrary to Chriſt's inſtitution, and the practice of all antiquity, they decreed an half Communion, with this caution, (*h*) *That if any ſhould obſtinately maintain, that it was unlawful, or erroneous to receive in one kind, he ought to be puniſhed, and driven out as an heretick.* So that by this decree with a *Non obſtante* in the Canon, that is, *notwithſtanding Chriſt did inſtitute in both kinds, and the Primitive Church receive it ſo*; I ſay, from the time of that Council (as it were in deſpite of God and Man) the (*i*) maintaining the whole Community, that is, in both kinds, was adjudged Hereſy. And which is moſt remarkable, (*k*) this Council, by reaſon the firſt ſeſſions judged the Council above the Pope, thoſe firſt ſeſſions were condemned, and rejected by the Council of *Florence*, and the laſt

(*h*) *Conc. Conſt. ſeſs.* 13.
(*i*) *Gerſ. de hæreſ. communicand. ſub utraque ſpecie.*
(*k*) *Hoc concilium quantum ad primas ſeſſiones, ubi definit Concilium eſſe ſupra Papam, reprobatur, ut eſt in concilio Florentino, & Laterano ult. & quantum ad ultimas ſeſſiones, & ea omnia, quo probavit Martin* 5. *ab omnibus Catholicis recipitur. Bell. de Concil. & eccleſ. lib.* 1. *cap.* 7. *ſect. quinta.*

Council of *Lateran*. But for the laſt ſeſſions, wherein the maintenance of the Communion in both kinds was adjudged heretical, although it were decreed contrary to Chriſt's precept, and his holy inſtitution; yet the Council in this point was allowed by Pope *Martin* the Fifth; and ſaith *Bellarmine*, *Ab omnibus Catholicis recipitur*; it is received of all Catholicks. Neither can the Council of *Trent* plead ignorance, that they know not Chriſt's inſtitution, *Act.* iii. 14. For they purſue the decrees of the former Council, and declare in like manner, (*l*) *Although our Saviour did exhibit in both kinds, yet if any ſhall ſay, the holy Catholick Church was not induced for juſt cauſes to communicate the Lay-people, and the Non-conficient Prieſt under one kind*, viz. *of Bread only, and ſhall ſay they erred in ſo doing, let him be accurſed.*

He that ſhall hear two great Councils, the one accurſing, the other accuſing all for Hereticks that deny the unlawfulneſs of one kind, without doubt would be glad to know, what were thoſe cauſes and reaſons that induced the *Roman* Church to decree flatly againſt Chriſt's precept, and the example of the Primitive Church. I will therefore declare them in brief; the

(*l*) *Conc. Trid. c.* 3. *ſeſs.* 21. *Can.* 2.

weighty

weighty cauſes were theſe, *viz.* (*m*) *The length of Lay-mens beards, the loathſomneſs to drink after others, the coſtlineſs and difficulty of getting wine, the froſts in winter, the flies in ſummer, the burden of bearing, the danger of ſpilling, and the Peoples unworthineſs to equal the Prieſts in receiving in both kinds.* And thus for long beards, and unſweet breaths, for a little pains, and no great charges, for froſts in winter, and flies in ſummer; I ſay, for theſe and the like Catholick conſiderations pretended in the Council of *Conſtance*, the Church of *Rome* aboliſhed Chriſt's inſtitution, and laid an *Anathema* upon all thoſe that at this day maintain the contrary.

But admit, neither the words *Drink ye all of this*, nor *Do this in remembrance of me*, were binding precepts, as without all queſtion they are; muſt therefore Prieſts and People be adjudged Hereticks, and accurſed Chriſtians, becauſe they follow Chriſt's example? (*n*) *It is not to be doubted, but that is beſt and fitteſt to be practiſed, which Chriſt himſelf hath done?* This is *Bellarmine*'s confeſſion, this is ours. Be-

(*m*) *Gerſon. Tract. contr. hæreſ. de commun. ſub utraque ſpecie.*

(*n*) *Bellar. de Euchar. l.* 4. *c.* 7. *tom.* 3. *ſect. Quia vero.*

ſides,

ſides, how the Church of *Rome* ſhould create or declare a point of faith manifeſtly repugnant to Chriſt's Word and his Inſtitution, and contrary to the practice of the Primitive Church, and yet retain the proper marks of their Church, which are pretended Antiquity, Univerſality, and Conſent; this is a doctrine unſearchable, and paſt finding out. In the mean time I will tender them the performance of my promiſe, which is the confeſſion of their learned Doctors in the boſom of their own Church, who are faithful witneſſes in behalf of our Church and Doctrine, that the Communion in both kinds had known Antiquity from Chriſt, and an eminent Viſibility in the antient Church; and that the half Communion was ſo far from a point of faith, that it was not generally received in the true Church above a thouſand years after Chriſt.

(o) *Salmeron.*] *We do ingenuouſly and openly confeſs, that it was a general cuſtom for the Lay-people to communicate under both kinds, as it is this day uſed amongſt the* Grecians, *and was uſed in times paſt amongſt the* Corinthians, *and in* Africa.

(o) *Ingenue & aperte confitemur morem generalem extitiſſe communicandi etiam Laicos ſub utraque ſpecie. Salm. Tract.* 35.

Johannes

(p) *Johannes Arboreus.*] *Antiently the Lay-people did communicate under both kinds, but now it is aboliſhed.*

(q) *Thomas Aquinas.*] *According to the antient cuſtom of the Church, all thoſe that were partakers of the Communion of his Body, were partakers alſo of the Communion of his Blood.*

(r) *Ruardus Tapper,* Dean of *Lovain.*] *It were more convenient the Communion were adminiſter'd under both kinds, than under one alone; for this were more agreeable to the inſtitution and fulneſs thereof, and to the example of Chriſt, and the Fathers of the Primitive Church.*

(s) *Lyra.*] *In the firſt of the* Corinthians *and the eleventh, there is mention made of the Communion in both kinds: for in the Primitive Church it was given in both kinds to the faithful.*

(p) *Olim Laici communicabant ſub utraque ſpecie, quod tamen antiquatum eſt. Arbor. Theoſophiæ lib.* 8. 11.

(q) *Secundum antiquæ eccleſiæ conſuetudinem, omnes ſicut communicabant corpore, ita communicabant & ſanguine. Aquin. in Johan.* vi.

(r) *Habito reſpectu ad Sacramentum, magis conſonum eſt ejus inſtitutioni, &c. Caſſand. ſub utraque ſpecie, pag.* 1034.

(s) *Fit hic mentio de duplici ſpecie, nam in primitiva eccleſia ſic dabatur fidelibus. Lyra in* 1 *Cor.* xi.

Fiſher

(t) ~~Fisher the~~ Jesuit.] *Certain it is, that the Primitive Church did very often and frequently use the Communion under both kinds; yea, they were bound thereunto by the obligation of custom, not divine precept.*

(u) *Alphonsus de Castro.*] *Antiently for many ages, the communion in both kinds was used amongst all Catholicks, as appears by the writings of many holy men.*

(x) *Gregory de Valentia.*] *The custom of communicating in one kind, began in the* Latin *Church to be generally received but a little before the Council of* Constance, *where it was at last decreed for a Law of all to be observed.*

(y) *Cassander.*] *It is sufficiently manifest, that the universal Church of Christ until this day, and the* Western *or* Roman *Church for more than a thousand years after Christ,*

(t) *D. White against Fisher in the chapter* Of both kinds.

(u) *Nam olim per multa sæcula, sic apud omnes Catholicos usitatum esse, ex multorum sanctorum scripturis didicimus. Alph. de Castro contra hæres. lib.* 6. *verbo Euch. hæres. ult.*

(x) *Cæpit ea consuetudo in Ecclesia Latina, &c. Greg. de Valent. de legit. usu Euchar. c.* 10.

(y) *Satis compertum est universalem Christi ecclesiam in hunc usque diem, occidentalem seu Romanam mille amplius, &c. Cassan. Consult. de utraque specie.*

did

did exhibit the Sacrament in both kinds to all the members of Christ's Church, at least in publick, as it is most evident by innumerable testimonies both of Greek *and* Latin *Fathers.*

(z) The Council of *Constance.*] *Tho' Christ instituted this venerable Sacrament under both kinds, and tho' in the Primitive Church this Sacrament was received by the faithful under both kinds; yet this custom, that it should be received by Lay-men under the kind of Bread only, is to be held for a law which may not be refused.*

(a) *Bellarmine.*] *Christ did institute under both kinds, but he did not command it to be given to all under both kinds. The antient Church did administer under both kinds, when the number of Christians were but few; and besides, all did not receive in both kinds;* ——*but the multitude increasing, the inconvenience appeared more and more, and by degrees the use of both kinds ceased.*

Thus we have heard with our ears, and our adversaries have declared unto us, that

(z) *Licet Christus post cænam instituerat,— licet in primitiva ecclesia reciperetur a fidelibus, &c. Conc. Const. sess.* 13. *Greg. Valent. de Legitim. usu Euch. c.* 10. *Vid. supra, p.* 34. *not. k.*

(a) *Christus quidem instituit sub duplici specie, sed non jussit dari omnibus sub duplici —Ecclesia autem vetus ministrabat sub duplici specie, quando Christiani, &c. Bell. de Euch. l.* 4. *c.* 24.

our

our Communion in Both Kinds was taught by the Fathers in their days, and in the old time before them. I hope I ſhall not need any ſupplemental proof for the Antiquity of our doctrine, and the Viſibility of our Church in this point, when they themſelves have given ſo fair an evidence in our behalf. And as concerning the half Communion, which is received in the *Roman* Church for an article of faith, as it wants Antiquity and conſent of Fathers by their own confeſſion, ſo likewiſe it wants a right Foundation in the Scriptures, which an article of faith ought to have. And therefore St. *Auſtin*'s profeſſion ſhall be my concluſion: *If we, or an angel from heaven preach unto you any thing* (concerning the faith of receiving the Sacrament in both kinds) *beſides that you have received in the Legal and Evangelical Scriptures, let him be accurſed.*

Parag. VII. *Of Prayer and Service in an Unknown Tongue.*

The Council of *Trent* decreed and declared concerning the divine ſervice in an unknown tongue, that *(b) although the Maſs do contain in it great inſtruction for the*

(b) Conc. Trid. ſeſſ. 22. *c.* 8.

the common people, yet it doth not ſeem expedient to the fathers of the Council, that it ſhould be every where celebrated in the vulgar tongue. This decree being paſt, they proceeded to judgment, that *(c) whoſoever ſhall ſay, he is to be condemned that pronounceth part of the Canon* (of the Maſs) *and the words of conſecration with a low voice, or that the Maſs ought to be celebrated in the vulgar tongue only, let him be accurſed.* Now is it worth the noting, that the firſt part of the decree was adjudged by ſome *Trent* Biſhops to be queſtionable and doubtful in the conſtruction; for, ſay they, *(d) It ſeemed a contradiction to declare, that the Maſs doth contain much inſtruction for the faithful; and yet to command that part of the ſervice be uttered with a low voice, and in an unknown tongue.* This exception, it ſeems, took ſome impreſſion in the Council; for in the ſame chapter, and in the ſame ſeſſion, a diſpenſation was granted with a *Non obſtante*, notwithſtanding the firſt part of the decree; that *retaining the antient right to every Church, leſt the people might hunger and thirſt for food, and none be ready to give it them, it was thenceforth commanded and decreed, that the Maſs-*

(c) Ibid. Can. 9. *de Sacrificio Miſſæ.*
(d) Hiſtor. of Trent. lib. 6. *pag.* 577.

Prieſts,

Prieſts, or ſome others, ſhould frequently expound and declare the myſteries of the Maſs, which the people could not underſtand in the *Latin* tongue. So that from their own confeſſions, *that the Maſs doth afford great inſtruction to the people,* and for that end ought to be interpreted unto them, they conſequently affirm, that the Service and Prayer in the Reformed Churches in the Vulgar Tongue, is better for the edification of the Church. And without doubt the Apoſtles, being commanded *to ſhew forth the Lord's death till his coming,* did not intend to ſhew it to the walls, or in a ſilent and unknown voice (as it is now uſed in the *Roman* Church) but to pronounce it openly to be heard, and understood of all the hearers. (e) *I am* (ſaith *Haymo*) *a* Grecian, *thou an* Hebrew; *if I ſpeak to thee in* Greek, *I ſhall ſeem barbarous unto thee; likewiſe if thou ſpeak to me in* Hebrew, *thou ſhalt ſeem barbarous to me.* Nay more, he puts this unanſwerable queſtion: *If one knoweth that only tongue wherein he was born and bred; if ſuch a one ſtand by thee whilſt thou doſt ſolemnly celebrate thy myſtery of the Maſs, or make a Sermon, or give a Bleſſing, how ſhall he ſay* Amen *at thy bleſſing, when he knoweth not what thou*

(e) *Haymo in* 1 *Cor.* xiv.

ſayeſt?

ſayeſt? for ſo much as he underſtanding none but his Mother's tongue, cannot tell what thou ſpeakeſt in that ſtrange and barbarous tongue. If we look higher, it will appear, that Prayers and Sacraments were adminiſter'd in the Church for the underſtanding of the hearer. *Juſtinian* the Emperor commanded all (f) *Biſhops and Prieſts to celebrate the ſacred oblation of the Lord's Supper, and Prayers uſed in Baptiſm, not in ſecret, but with a loud and clear voice, that the minds of the hearers might be ſtirred up with more devotion to expreſs the praiſes of God. Let the religious Biſhops and Prieſts know,* ſaith he, *that if they neglect ſo to do, they ſhall yield an account in the dreadful judgment of the great God for it; and we having information of them, will not leave them unpuniſhed.*

This care was conſtantly uſed by the antient *Roman* Church, as appears by the Pope's own Decretals, wherein it was publickly declared; (g) *We command, that the Biſhops of ſuch Cities and Dioceſes* (where nations are mingled together) *provide meet men to miniſter the holy ſervice according to the diverſity of their manners and languages.*

(f) *Juſt. Imper. in No. Conſtit.* 123. *apud Caſſandrum.*

(g) *Decret. Gregor. lib. tit.* 31. *de Offic. Jud. Ord. c.* 14.

But

But I will ſpare the labour for further proof of this queſtion, by citing the particular Fathers, and will produce our adverſaries ſeveral confeſſions, to witneſs the truth of our doctrine, that Prayer and Service in the vulgar and known tongue, was altogether uſed in the beſt and firſt ages, according to the precept of the Apoſtles, and the practice of the antient Fathers.

(b) *Lyra.*] *If thou bleſs in the ſpirit, and the people underſtand thee not, what profit hath the ſimple people thereby, not underſtanding thee? Therefore in the Primitive Church, the bleſſings and all other common devotions were performed in the Vulgar Tongue.*

(i) *Johannes Belethus (Billet).*] *In the Primitive Church it was forbidden, that any man ſhould ſpeak with tongues, unleſs there were ſome to interpret; for what ſhould ſpeaking avail without underſtanding? and hereof grew a laudable cuſtom, that after the Goſpel was read, it ſhould ſtraitway be expounded in the Vulgar Tongue.*

(h) *In primitiva eccleſia benedictiones & cætera communia fiebant in vulgari. Lyra in* 1 Cor. xiv.

(i) *In primitiva eccleſia prohibitum erat, ne quis loqueretur linguis, niſi eſſet qui interpretaretur. Quid enim prodeſſet, &c. Joh. Billet. in ſumm. de divinis officiis. Caſſand. pag.* 86.

Gretzerus

(k) *Gretzerus.*] *The antient Fathers did exhort all to ſing together, and that attentively and diligently the Prieſts and people ſhould join their voices together.*

Maſter (l) *Harding.*] *Verily in the Primitive Church, ſervice in a known tongue was neceſſary, where faith was a learning; and therefore the prayers were made then in a common tongue known to the people, for cauſe of their inſtructions, who being of late converted to the faith, and of Pagans made Chriſtians, had need in all things to be taught.*

(m) *Caſſander.*] *The Canonical Prayers, and eſpecially the words of conſecration of the body and blood of our Lord, the antients did ſo read it, that all the people might underſtand it, and ſay* Amen.

(n) *Waldenſis.*] *When thou ſhalt bleſs with thy ſpirit, how ſhall the unlearned ſay* Amen *at the giving of thanks, ſeeing he un-*

(k) *Lingua auditoribus non ignota omnia peragebantur, & conſuetudo ita ferebat, ut tota eccleſia ſimul pſalleret. Gretz. def. cap.* 16. *l.* 2. *de verbo Dei.*

(l) *Jewel. in* 3. *Art. Diviſ.* 28. *p.* 134.

(m) *Canonicam precem, & imprimis Dominici corporis & ſanguinis conſecrationem ita veteres legebant, ut a populo intelligi, & Amen acclamari poſſet. Caſſand. Liturg. c.* 28. *Wal. de Sacramentis lib. cap.* 31.

(u) *Fuit ergo ratio talis benedicendi in eccle-*

derſtandeth

derſtandeth not what thou ſayeſt? Therefore in the Apoſtle's time there was reaſon of ſuch a bleſſing, that at the giving of thanks, not only the Prieſt, but alſo all the People were wont to anſwer, Amen.

(o) *Aquinas.*] *How comes it to paſs, that thankſgivings are not made in the known tongue, that the people might underſtand them? We muſt ſay, it was in the Primitive Church; but after the common people were inſtructed, and knew and underſtood their duty, thankſgivings were made in* Latin. Again, (p) *When all things are done in the* Latin *tongue in the Church, it ſeemeth to be madneſs: To this we muſt anſwer,* ſaith he, *that was madneſs in the Primitive Church, which is not ſo in ours; for then they were rude and*

ſia tempore Apoſtoli, cui reſpondere ſolebat non tantum clerus, ſed omnis populus, Amen. Wald. in doctr. art. Eccl. tit. 4. *c* 31.

(o) *Sed quare non dantur benedictiones in vulgari?——dicendum, quod hoc forte fuit in eccleſia primitiva, ſed poſtquam fideles inſtructi ſunt, & ſciunt quæ audiunt, fiunt benedictiones in Latino. Aquin. in* 1 Cor. xiv. *lect.* 3.

(p) *Quare omnia in eccleſia dicuntur in Latino, videtur, quod ſit ſimiliter inſania; dicendum eſt, quod ideo erat inſania in Primitiva Eccleſia, quia erant rudes in ritu Eccleſiaſtico, unde neſciebant quæ fiebant ibi, niſi exponeretur eis; modo vero ſunt inſtructi, &c. Idem lect.* 4.

ignorant

ignorant in Eccleſiaſtical rites and ceremonies; but now all are ſo well inſtructed, that altho' it be in Latin, *the people underſtand what is done in the Church.*

Bellarmine.] *It may be objected, that in the time of the Apoſtles, all the people in divine Service did anſwer one* Amen; *and this cuſtom continued long in the* East *and* West *Churches, as appears by* Chryſoſtom, Cyprian, Hierom, *&c.* In anſwer hereunto, he ſaith, (q) *When the Chriſtians were but few, they did all ſing together at the time of divine Service, but when the number of people did increaſe, the office of publick Service was divided, and it was left only to the Church to celebrate the common Prayers.* Here we have the ſeveral confeſſions of our learned Adverſaries, that in the firſt ages publick prayers were uſed for the underſtanding of the people; and they give a ſpecial reaſon for it, to wit, (r) *for the better conformity or inſtruction of the heathen and ignorant people in the doctrine of Chriſtianity.*

(q) *Quia Chriſtiani erant pauci omnes ſimul pſallebant in eccleſia, & reſpondebant in divinis officiis; & poſtea creſcente populo, diviſa ſunt magis officia, & ſolis Clericis relictum eſt, ut communes preces & laudes in eccleſia peragant. Bell. de verbo Dei, lib.* 2. *cap.* 16.

(r) *Harding apud Jewell, pag.* 134.

Now as you have heard the reaſons why the Service was uſed among the antients in the known tongue, ſo likewiſe you ſhall underſtand one ſpecial cauſe of the alteration of it in the *Roman* Church. It is reported, ſaith *Honorius* (*s*), when the Canon of the Maſs in the primitive times was publickly read and underſtood of all, certain Shepherds having learned the words of conſecration, and pronouncing them over their bread and wine in the fields, ſuddenly their bread and wine were tranſubſtantiated into fleſh and blood; and the Shepherds likewiſe for their preſumption (in uſing the words of Conſecration) were ſtrucken dead by the hand of God. So that by *Honorius*'s confeſſion, the Canon of the Maſs was antiently read and underſtood of all; and, which is ſtrange, Shepherds did tranſubſtantiate bread and wine, and, as it ſeems, chiefly occaſioned the alteration of the Church Service into the *Latin* and unknown tongue. (*t*) Pope *Innocent* III. and *Johannes Belethus* relate the ſame ſtory; but withal add another reaſon why the Church decreed the Service in an unknown

(*s*) *Honorius in Gemma Animæ lib.* 1. *c.* 103. *de Canone*; & *Caſſ. Liturg. c.* 28. *p.* 64.

(*t*) *Innoc.* 3. *lib.* 3. *cap.* 1. *Caſſand. Liturg.* 28. *pag.* 65.

language,

language, *Ne ſacroſancta verba vileſcerent.* The Church commanded, that ſuch prayers and ſervice ſhould be ſecretly delivered by the Prieſt, leſt that the known words (*u*) *of the ſacred ſcripture ſhould grow trivial and of no account.* And the Council of *Trent* three hundred years after, in confirmation of that Decree, adds a more weighty reaſon for a concluſion, that (*x*) *this inconvenience would follow; all would think themſelves Divines, the authority of Prelates would be diſeſteemed, and all would become Hereticks.* (*y*) *It is to be wonder'd how the Church is altered in this point*, ſaith *Eraſmus*. But it is to be lamented, that poor ignorant ſouls ſhould be captivated with ſuch ſilly reaſons, and that faithful believers ſhould be accurſed for Hereticks, for following the examples of the Apoſtles and the Primitive Church, even by the teſtimonies of the beſt learned amongſt themſelves. Since therefore Prayer and Service in an Unknown Tongue wants Antiquity from the written word, or rather ſince it is forbidden by the word of the Apoſtle, St. *Auſtin*'s profeſſion ſhall be my conclu-

(*u*) *Sicut & ſacra Scriptura eſt, ne vileſcat. Beleth. de divinis offic. Caſſ. p.* 65.

(*x*) *Hiſtor. of Trent. lib.* 5. *pag.* 446.

(*y*) *Eraſ. in* 1 *Cor.* xiv. *pag.* 532.

ſion:

sion: *If we, or an angel from heaven preach unto you any thing* (touching Prayer in a Known Tongue) *besides that you have re-received in the Legal and Evangelical Scriptures, let him be accursed.*

Parag. VIII. *Of the Worship of Images.*

It is the ninth article of the *Roman* Creed: (z) *I do resolutely affirm, that the Images of Christ, and of the Virgin* Mary, *and also of other Saints, are to be had and retained, and that due honour and veneration is to be yielded to them.* This article was decreed in the 25th Session of the Council of *Trent*, where it was declared, (a) *We teach, that the Images of Christ, and of the Virgin Mother of God, and other Saints, are chiefly in Churches to be had and retained, and that due honour and worship is to be given unto them.*

This doctrine of Image-worship we absolutely deny, and condemn as a wicked and blasphemous opinion. First, because this article of faith doth not only want the authority of the Scripture, which an

(z) *Artic.* 9. *Bulla Pii* 4. *ad calcem Conc. Trid. p.* 414.
(a) *Conc. Trid. sess.* 25.

article

article of faith ought to have; but because the Scripture doth flatly and plainly forbid it (b).

If we look upon the Old Law before the coming of Christ, *Vasques* the Jesuit confesseth, (c) *So far forth every Image was forbidden, as it was dedicated to adoration; therefore neither the Cherubins, nor any other Images had any worship in the Temple.* And *Cornelius Agrippa* (d) tells us, the *Jews* did abhor nothing more than Images, neither did they make any Image that they worshiped: insomuch that when *Caligula* the Emperor was desirous to have his own Image set up in the Church of *Jerusalem*, King *Agrippa* makes him this answer: (e) *This Temple, O* Caligula, *from the first beginning to this time, never yet admitted any Image, being the House of God: For the works of painters and carvers are the images of material gods; but to paint the invisible God, or to fain a representation of him, our ancestors did account it a wickedness.* And that which is more to be lamented, the worship of Images at this day is such a stumbling block to the *Jews*,

(b) *Levit.* xxvi. *Exod.* xx. *Deut.* iv. *Isai.* lx.
(c) *Vasq disput.* 104. *in* 3. *Thom. c.* 6.
(d) *De vanit. scient. c.* 57.
(e) *Philo Jud. lib. de Legatione ad Caium.*

 and

and an hindrance to their converſion, " *(f)* that when they come to the Chriſ-
" tians Sermons (as in *Rome* they are in-
" joined once at leaſt every year) ſo long
" as they ſee the Preacher direct his ſpeech
" and prayer to a little wooden Crucifix,
" that ſtands on the pulpit by him, to
" call it his Lord and Saviour, to kneel
" to it, to embrace it, to kiſs it, to weep
" upon it (as it is the faſhion in *Italy*)
" it is preaching ſufficient for them, and
" perſwades them more with the very
" ſight of it to hate the Chriſtian Reli-
" gion, than any reaſon the world can
" alledge to love it."

It is agreed therefore on both ſides, that in the Old Law the *Jews* never allowed adoration of Images for almoſt 4000 years. And this was concerning the Images of God the Father. Now let us deſcend from the Law to the New Teſtament, and ſee what order was taken by Chriſt and his Apoſtles for the repreſentation of him and his Saints after him. It is manifeſt, and without queſtion, that the law of God made againſt Images, is a moral law, and ſtands in force at this day againſt *Jews* and *Gentiles*. And al-

(f) Sir Edw. Sands's deſcription of the Religion in the Weſtern parts.

though

though *Pereſius*, and *Catharinus*, and *Vaſques (g)* the Jeſuit would underſtand the law againſt Images to be a poſitive and ceremonial law, and therefore to ceaſe at the entrance of the Goſpel; yet *Bellarmine* diſavows that conſtruction, and ſays, *(h) This opinion is not allowed of us, both for the reaſons made againſt the* Jews, *and for that* Irenæus, Tertullian, Cyprian, *and* Auguſtine *do all teach that the commandments, excepting the Sabbath, are a law natural and moral.* If therefore the old commandment be not abrogated, let us ſee what example or precept there is in the Goſpel for adoration. Mr. *Fiſher* the Jeſuit tells us, *(i) In the Scripture there is no expreſs practice nor precept of worſhiping the Image of Chriſt, yet there be principles which (the light of Nature ſuppoſed) convince adoration to be lawful.* So that from the law of God, and the law of Grace, we are at laſt returned to the law of Na-

(g) Dico præceptum illud de non adorandis figuris non fuiſſe legis naturæ, ſed tantum poſitivum & ceremoniale, & temporale, & in tempore Evangelii ceſſare debere. Vaſq. lib. 2. diſp. 4. c. 4. num. 83. & c. 7. num. 115.

(h) Hæc opinio nobis non probatur. Bell. de Imag. l. 2. c. 7.

(i) M. Fiſher in D. White's Reply. p. 226.

ture,

ture, and from the light of Nature an Article of Faith muſt be declared.

I have read of *Varro*, an heathen Philoſopher, who from the inſtinct of Nature profeſſed the contrary doctrine: (*k*) *The Gods* (ſaith he) *are better ſerved without Images.* And St. *Auſtin* conceives this tenet of his to be ſo good a principle in nature, that he condeſcends to his opinion, and teſtifies thus much in his behalf: *Although* Varro *attained not to the knowledge of the true God, yet how near he came to the truth in this ſaying, who doth not ſee?* Now the reaſon why theſe Fathers condemned the worſhipers of Images for hereticks and idolaters is given us by *Euſebius*: (*l*) *Becauſe* (ſaith he) *the men of old, out of a heathenish cuſtom, were wont after that manner to honour ſuch as they counted Saviours.* And thereupon, after that Images had got footing among the Chriſtians, the Biſhops and Emperors by Councils and commands took ſpecial care to prevent them, both in the making and the worſhiping. The Council of *Eliberis* in *Granado* in *Spain*,

(*k*) *Caſtius Dii obſervantur ſine ſimulachris. Aug. de Civ. Dei, lib.* 4. *cap.* 31.

(*l*) *Euſ. Eccleſ. hiſt. lib.* 7. *cap.* 17. *Engl. Gr. cap.* 18. *& Lat.* 14.

decreed,

decreed, (*m*) *That no Pictures ſhould be in Churches, leſt that which was worſhiped, ſhould be painted on walls.* And the Emperors *Valens* and *Theodoſius* made proclamation to all Chriſtians againſt the Images of Chriſt, in this manner: (*n*) *For as much as we have a diligent care in all things to maintain the Religion of the moſt high God, therefore we ſuffer no man to faſhion, to grave, or paint the Image of our Saviour, either in colours, or in ſtone, or in any other kind of metal or matter: but whereſoever any ſuch Image ſhall be found, we command it to be taken down, aſſuring our ſubjects, that we will moſt ſtrictly puniſh all ſuch as ſhall preſume to attempt any thing contrary to our decrees and commandments.*

I forbear to cite the particular Fathers, that oppoſed and condemned the worſhip of Images in the Primitive Church. It may ſuffice, that this doctrine wants a foundation in the Scriptures, by their own confeſſion. And now it ſhall appear, that

(*m*) *Concil. Eliberi. Can.* 56. *Conc. tom.* 1. *Venet. Nicolini* 1585. *ibid. Gloſſa ſic habet. Hic Canon* 36. *tunc temporis forte ab aliquas cauſas neceſſario, & utiliter inſtitutus eſt: at poſtea, in ſeptima ſynodo æcumenica, picturæ & imagines, atque earum pia veneratio approbata eſt.*

(*n*) *Petrus Crinitus de honeſt. diſcipl. lib.* 9. *cap.* 9.

they want alſo the Viſibility of the antient Church, and the teſtimonies of holy Fathers, by the like acknowledgment of the learned *Romaniſts* amongſt themſelves.

(o) *Agobardus* Biſhop of *Lyons.*] *The orthodox Fathers, for avoiding of ſuperſtition, did carefully provide, that no pictures ſhould be ſet up in Churches, leſt that which is worſhiped ſhould be painted on the walls. There is no example in all the Scriptures, or Fathers, for adoration of Images; they ought to be taken for an ornament to pleaſe the ſight, not to inſtruct the people.*

(p) *Hincmarus* Archbiſhop of *Rhemes.*] *In the reign of* Charles *the Great* (*the See Apoſtolick willing it ſo to be*) *a general Synod was held in* Germany *by the convocation of the Emperor, and there by the rule of Scriptures, and doctrine of the Fathers, the falſe Council of the* Grecians (concerning the Worſhip of Images) *was utterly diſannulled and overthrown.*

(o) *Recte ob evacuandam ſuperſtitionem ab orthodoxis patribus definitum eſt, Picturas in eccleſia fieri non debere, ne quod colitur & adoratur, &c. E bibliotheca Papyrii Maſſoni in ejus lib. de Picturis & Imaginibus.*

(p) *Hincmarus Remenſ. contra Hincmarum Jandunenſem Epiſc. cap.* 20. *juſſione Apoſtolicæ ſedis.*

Caſſand.

(q) *Caſſander.*] *How much the antient Fathers in the Primitive Church did abhor all manner of worſhiping Images, even* Origen *declares againſt* Celſus.

(r) *Pereſius Ajala.*] *All Schoolmen in a manner hold, that the Images of Chriſt, and the Images of Saints, are to be worſhiped with the ſame adoration, that their exemplars are: But they produce not* (*ſo far as I have ſeen*) *any ſound proof of this doctrine, to wit, either Scriptures, or Tradition of the Church, or common conſent of Fathers, or the determination of a general Council, or any other effectual reaſon, ſufficient to perſuade a man to that belief.*

(q) *Quantum veteres initio eccleſiæ ab omni veneratione imaginum abhorruerunt, declarat unus Origen. adverſus Celſum, &c. Caſſand. Conſult. de Simulachris.*

(r) *Omnes ſcholaſtici in hoc ſunt, quod Imago Chriſti & ſanctorum adorari debeat eadem adoratione, qua & res, quæ repreſentantur. Hujus doctrinæ nullum, quod ego viderim, afferunt validum fundamentum: nam neque ſcripturam, neque traditionem eccleſiæ, neque communem conſenſum ſanctorum, neque concilii generalis determinationem aliquam, nec etiam rationem, qua hoc efficaciter ſuaderi poſſit, adducunt. Epiſcopus Guidixienſis lib. de Tradit. par.* 2. *cap. de Imag. p.* 158.

(s) *Nicolaus Clemangis.*] *The universal Church did antiently decree, that no Images should be set up in Churches; and this was done for the* Gentiles *sake, who were converted to Christianity.*

(t) *Polydore Virgil.*] *The worshiping of Images, not only those who knew not our Religion, but, as St.* Hierom *witnesseth, almost all the antient Fathers condemned for fear of Idolatry.*

(u) *Erasmus.*] *Unto St.* Hierom's *time, those of the true Religion would suffer no Image, neither painted nor graven, in the Church, no, not the picture of Christ.*

(x) *Cornelius Agrippa.*] *The corrupt manners and false religion of the* Gentiles *hath*

(s) *Statuit olim universalis ecclesia, legitima occasione inducta, propter illos qui erant ex Gentibus ad fidem conversi, ut nullæ in templis imagines ponerentur. Nic. Clem. lib. de novis celebr. non instit.* 11. *Ea ut.*

(t) *Non modo nostræ religionis expertes, sed teste Hieronymo, omnes fere veteres sancti patres damnabant ob metum idololatriæ, &c. Pol. de Invent. rerum lib.* 6. *c.* 13.

(u) *Usque ad ætatem Hieronymi erant probatæ religionis viri, qui in templis nullam ferebant imaginem, nec picturam, nec sculptam, &c. Erasm. in Catechesi.*

(x) *Corruptus Gentilium mos & falsa religio —— nostram quoque religionem infecit, &c. Corn. Agrip. de vanit. scient. c.* 57.

infected

infected our religion also, and brought into the Church Images and Pictures, with many ceremonies of external pomp, none whereof was found amongst the first and true Christians.

(y) *Wicelius.*] *I confess it doth grieve me, that under pretence of I know not what, Dulia, it is affirmed, that one may and ought to honour with adoration the Saints and their Images. The Fathers of the antient Church have taught the people that they must honour, but not worship the Saints.*

(z) The Council of *Frankfort.*] *It is not to be found, that any of the Patriarchs and Prophets, or Fathers, did adore Images; but the Scriptures cry out, to worship one God, and him only to adore and glorify: And the Fathers of the Primitive Church did forbid the adoration of Images, as it appears by* Epiphanius *and* Augustine, *who reckon the worshipers of Images amongst the* Symonians, *and the* Carpocratian *Hereticks.* And this was the approved doctrine, delivered and decreed by three hundred Bishops in the year 794.

From this confession a doubt will arise touching the lawfulness of making Images (*viz.* for that end, to adore them) and

(y) *Wicel. Epist. in exercit. veræ pietatis.*
(z) *Chemnit. exam. de Imag. p.* 41. *Frank.* 1605. *octav.*

another

another doubt will follow the adoration, in what manner it ought to be extended to the Image, or reſtrained. Touching the firſt, *Bellarmine* ſaith, (a) *It is proved by the divine Law, that Images were not abſolutely forbidden, by reaſon the Brazen Serpent, &c. were made by God's command.* He that profeſſeth, that they were not abſolutely forbidden, implies they were in a manner forbidden, or rather, that there is no place of Scripture that commands the contrary for adoration, which an Article of Faith doth require. But the Cardinal's reaſon, that the making of them is not abſolutely forbidden by the Law of God, becauſe God commanded Images to be made, ſeems to be no reaſon. For the *Jews* could anſwer, God did lay a general command upon men, but not upon himſelf. Beſides, that plea for Images, which the Cardinal makes, was the antient apology which the idolaters uſed for their Images in the firſt ages. *Tertullian* puts the queſtion, and returns an excellent anſwer, which may ſerve for him and us: (b) *Some man will object, Why did* Moſes *make the Image of*

(a) *Bellar. de Reliq. & Imag. Sanct. l. 2. c. 7.*
(b) *Sed ait quidam, &c. Cur ergo Moſes in eremo ſimulachrum Serpentis ex ære fecit?—— Bene, quod idem Deus, qui lege vetuit ſimilitudi-*

the

the Brazen Serpent in the wilderneſs?—— Well and good; one and the ſame God hath by his general law forbidden an Image to be made, and alſo by his extraordinary and ſpecial commandment, an Image of a Serpent to be made: If thou be obedient to the ſame God, thou haſt his law, make thou no Image: but if thou have a regard to the Image of the Serpent, make not any Image againſt the law, unleſs God command thee, as he did Moſes. And thus briefly concerning the making of them.

Concerning the worſhip of them, the ſame Cardinal tells us, (d) *We affirm with the Church, that the Images of Chriſt and his Saints are to be honoured, ſo that there be no confidence placed in them, nor nothing requeſted of them, nor no divinity be conceived to be in them; but that they be honoured only for themſelves, whom they repreſent.* And thus by *Bellarmine*'s reaſons, the making of Images is not abſolutely forbidden, and

nem fieri, extraordinario præcepto Serpentis ſimilitudinem interdixit. (Fr. Jun. in Notis ad hunc locum pro interdixit, *legit* interduxit.) *Si eundem Deum obſervas, habes legem ejus, Ne feceris ſimilitudinem: ſi & præceptum factæ poſtea ſimilitudinis reſpicis, & tu imitare Moyſen. Ne facias adverſus legem ſimulachrum aliquod, niſi & tibi Deus juſſerit. Tert. lib. de Idolar. cap. 5.*
(c) *Bellar. ubi ſupra.*

the

the adoration of them is but conditionally permitted. And surely I could wish they were absolutely forbidden by them, till those conditions were rightly and truly performed by the ignorant and Lay-people. For I will not slander them, it is the confession of their own Church-men, that (d) *There are many of the rude and ignorant, which worship the very Images of wood, or stone, or marble, or brass, or pictures painted upon the walls, not as figures, but as if they had verily sense; and do put more trust in them, than they do in Christ, or other Saints, to whom they are dedicated.* Neither is this any new complaint of this latter age, for *Gabriel Biel* their own Schoolman complained before *Luther's* days, (e) *That the blockish error of certain people was so great, and they were so affected to Images, that they thought some divine grace or sanctity resided in them, by which they were able to work miracles, and give health; and for that cause they worshiped them, to the end they might obtain some such benefit at their hands.* And that we may further know, that none of *Bellarmine's* conditions are performed in the worshiping

(d) *Polyd. Virg. de Invent. Rer. l.* 6. *c.* 13.
(e) *Gab. Biel. in Can. lect.* 14.

of

of Images, their own *Cornelius Agrippa* (f) declares the peoples demeanour and carriage towards them in this manner: (g) *We bow our heads to them, we kiss them, we offer lights to them, we dedicate gifts, we apply miracles, and buy pardons of them. To conclude, we go on pilgrimage to them, we make vows unto them, we worship them, yea and almost adore them. Neither can it be uttered here, how great superstition (if I may not say idolatry) among the rude and ignorant people is nourished in Images; the Priests winking thereat, and from hence reaping no small gain to their purses.* With much more to this purpose.

The conditions then are confessed to be broken. But withal, here we find the case of *Demetrius*; *He made silver shrines, which brought no small gain to the Craftsmen*; and therefore he crieth out, *Sirs, you know, that by this craft we have our wealth*, Acts xix. 24. nor that only, but if these things should be denied, *the Temple of the great* Diana *would be despised, whom all the world worshipeth.* Here is a true model of the *Roman* Church: she causeth Images to be

(f) *Cor. Agrip. de van. scient. cap.* 57.
(g) *Idem ibid. Antwerp. apud Jo. Grap.* 1530. 4. & *Colon. c.* 57. 1531. *Item ann.* 1536.

made,

made, she draws from them no small advantage; nor that only, but if they should condemn their worship, being published for an article of faith, other articles would be questioned, and the Church of *Rome* would be disesteemed, whom all the world admireth.

Since therefore the Worship of Images wants the Universality and Consent of Fathers in the Primitive Church; since they have no foundation, no footstep in the word of God, by the confession of their own Church; St. *Austin*'s profession shall be my conclusion for this article of the *Roman* faith: *If we, or an angel from heaven preach unto you any thing* (touching Image-worship) *besides that you have received in the Legal and Evangelical Scriptures, let him be accursed.*

Parag. IX. *Of Indulgences.*

It is the tenth Article of the *Roman* Creed, *I do hold, that the power of Indulgences was left by Christ to the Church, and I affirm the use thereof to be most wholesome for Christ's people.*

This Doctrine was proclaimed by the Council of *Trent*, where it was likewise declared,

declared, that (*h*) *whereas Christ did leave Indulgences to the Church, and the Church did use that divine power so granted in antient times, therefore the sacred Council doth teach and command them to be retained in the Church, and condemn all them with a curse, which either term them unprofitable, or deny the Church's authority to grant them.* A reason, no doubt, sufficient for the Church of *Rome* to grant them, and to lay *Anathema* upon all such as shall deny them, since Christ (as they say) did first ordain them, and the antient Fathers did exercise that power committed to them by Christ. But when we come to the examination of Witnesses (notwithstanding the Pope's Creed, and the Council's Decree) it will be found, that neither Christ, nor the Primitive Fathers ever knew, much less exercised such Pardons and Indulgences, as are now daily practised in the Church of *Rome*.

In the Primitive Church, when the Christians had committed any capital and heinous offence, for fear of persecution, either in denial of their faith, or in sacri-

(*h*) *Cum potestas conferendi Indulgentias a Christo Ecclesiæ concessa sit, atque hujusmodi potestatem sibi traditam, &c. Concil. Trid. Sess.* 25. *Decretum de Indulgentiis.*

ficing

ficing unto idols, the parties were injoined a ſevere and long penance: the rigour of this puniſhment, the Biſhops and Paſtors of their ſeveral Congregations had power (if they ſaw cauſe) to mitigate at their diſcretion; which mitigation or relaxation of puniſhment, was called by the name of Pardon, or Indulgence. This doctrine was derived from St. *Paul*, who releaſed the inceſtuous *Corinthian* from the bond of excommunication, upon his humiliation and ſerious repentance; and writes unto the *Corinthians*, that they ſhould do the like, and receive him again to their communion, leſt he ſhould be ſwallowed up with immoderate grief. And this manner of Indulgence was antient, and continued long in the Primitive Church; and of this there is no queſtion.

The Indulgence in the *Roman* Church, is (*i*) an abſolution from the guilt of temporal puniſhment, by the application of the merits of Chriſt and his Saints, which merits are termed *Theſaurus Eccleſiæ*, *the Treaſure of the Church*; and this common Treaſury of Satisfactions is applied to dead ſouls burning in Purgatory. Thus In-

(*i*) *Indulgentia proprie eſt abſolutio judiciaria, annexam habens ſolutionem ex theſauro. Bell de Indulg. lib.* 1. *c.* 5.

dulgences,

dulgences, which were firſt uſed for mitigation of puniſhments, are now reduced to Private Satisfactions; and that which was formerly left to the diſcretion of every Biſhop in his own Dioceſe, to diſpenſe with *ſummum Jus*, the extremity of the Law, is now transferred wholly to the power and authority of the Pope; nor that only for ſome few years impriſonment in this life, but for thouſands of years in Purgatory after death: inſomuch, that (*k*) *Whoſoever in the ſtate of grace ſhall ſay ſeven prayers before the Crucifix, and ſeven Paternoſters, and ſeven Ave-Maries, ſhall attain ſix and fifty thouſand years of pardon, fourteen thouſand granted by St.* Gregory, *fourteen thouſand by* Nicholas *the Firſt, and eight and twenty thouſand by* Sixtus *the Fourth.*

Theſe and the like Indulgences were trained up in the School of *Demetrius*, which brought no ſmall benefit to the Pope and Clergy. And therefore in former times, long before *Luther*'s days, by the relation of *Thomas Aquinas* (*l*), ſome were of opinion, as *Gregory de Valentia* affirmeth, (*m*) *that Eccleſiaſtical Indulgence of it ſelf could remit no puniſh-*

(*k*) *Horæ beatæ Mariæ Virgin. ſecundum uſum Sarum.*

(*l*) *Tho. in ſupplem.* 3. *part* 4. *q.* 25. *art.* 5.

(*m*) *Greg. de Val. de Indulg. c.* 2.

ment,

ment, neither in the judgment of the Church, nor in the judgment of God; but that it was a pious kind of fraud, whereby the Church, by promiſing ſuch remiſſion, might allure men to the devout performance of thoſe pious works, which were required in the form of the Indulgence. Even as if a mother, when ſhe moveth a little child to run by promiſing him an apple, notwithſtanding afterward ſhe doth not give it him. But this opinion the Jeſuit condemneth as erroneous, and as trenching too near upon the doctrine of *Luther*, who was condemned by *Leo* the Tenth for holding the ſame. Now I will proceed to the publication of Witneſſes, whereby it ſhall appear by the evidence of their own learned men, that this point of Faith hath no more Antiquity, and Conſent of Fathers and Schoolmen in the *Roman* Church, than the Articles before confeſſed.

(n) *Durand.*] *Little can be ſaid of any certainty, or as undoubtedly true of Indulgences and Pardons, ſeeing the Scriptures ſpeak not expreſly of them, neither the Fathers, as* Auguſtine, Hilary, Ambroſe, Hierome, &c.

(n) *De Indulgentiis pauca dici poſſunt per certitudinem, quia nec ſcriptura expreſſe de iis loquitur: ſancti etiam Ambroſius, Hilarius, &c. minime loquuntur de Indulgentiis. Durand. 4. Sentent. diſt. 20. q. 3.*

Silveſter

(o) *Silveſter Prierias.*] *Pardons are not known to us by the authority of the Scriptures, but by the authority of the Church of* Rome, *and the Popes, which is greater than the authority of the Scriptures.*

(p) *Major.*] *It is hard to ground the manner of Indulgences authentically in Scriptures; in token of which the three firſt Doctors of the Church have ſpoken but little.*

(q) *Fiſher* Biſhop of *Rocheſter.*] *It is not ſufficiently manifeſt, from whom Indulgences had their Original.—— Of Purgatory there is very little or no mention amongſt the antient Fathers. But after Purgatory began to terrify the world, and after a while men had trembled at the torments thereof, Indulgences began to be in requeſt. As long as Purgatory was not cared for, there was no man ſought*

(o) *Indulgentiæ authoritate Scripturæ non innotuere nobis, ſed authoritate eccleſiæ Romanæ, & Romanorum Pontificum, quæ major eſt authoritas. Prier. contr. Luth. pa. Indulg.*

(p) *Difficile eſt modum Indulgentiarum fundare authentice in Scriptura ſacra, &c. Major. 4. d. 2. q. 2.*

(q) *Quamdiu nulla fuerat de Purgatorio cura, nemo quæſivit Indulgentias. Nam ex illo pendet omnis Indulgentiarum æſtimatio—Cæperunt igitur Indulgentiæ, poſtquam ad Purgatorii cruciatus aliquando trepidatum erat. Roffenſ. art. 18. contra Lutherum.*

for

for Pardons: For the whole price of Pardons hangeth on Purgatory. Take away Purgatory, and what ſhall we need of Pardons?

(r) *Alphonſus a Caſtro.*] *There is nothing in Scripture leſs opened, or whereof the antient Fathers have leſs written, than of Indulgences; and it ſeems the uſe of them came but lately into the Church.*

(s) *Antoninus.*] *There is not any expreſs teſtimony for proof of Indulgences, either in Scriptures or in the writings of the antient Fathers, but only out of modern Authors.*

(t) Card. *Cajetan.*] *If there could be a certainty found touching the beginning of Indulgences, it would much avail in ſearching of the truth. But becauſe there is no authority of Scripture, or antient Fathers,* Greek *or* Latin, *that bringeth them to our knowledge, &c.*

(r) — *harum uſus in eccleſia videtur ſero receptus. Alph. contr. hæreſ.* 8. *verbo Indulgentia.*

(s) *De Indulgentiis nil expreſſe habemus in ſacra Scriptura, nec etiam, &c. Anton. part* 1. *tit.* 10. *cap.* 3. *in principio.*

(t) *De ortu Indulgentiarum, ſi certitudo haberi poſſit, veritati indagandæ opem ferret; verum quia nulla Scripturæ ſacræ, nulla priſcorum Doctorum Græcorum, aut Latinorum authoritas ſcripta, hunc ad noſtram deduxit notitiam, &c. Cajet. opuſc.* 15. *cap.* 1.

Bellarmine.

(u) *Bellarmine.*] *It is not to be wonder'd, if we have not many antient Authors, who make mention of Indulgences; for many things are retained in the Church only by uſe and cuſtom, without writing.*

This learned Cardinal confeſſeth, that many antient authorities are not to be expected for proof of this doctrine. And this ſeems to me a ſtrange thing, that an Article of Faith ſhould want Antiquity, and Univerſality of Fathers, which, as they pretend, belongs to all points of faith. It is ſtrange, that a general Council ſhould declare them to be derived from Chriſt, and yet they ſhould want antient Fathers to witneſs Chriſt's doctrine. I rather believe, according to the article of their Creed, (x) that *the uſe thereof is moſt wholſome for the people.* For although they are granted only to draw money from them, yet withal, the Pope's miniſters had this benefit by them, that when they found the market not quick enough, they might ſometime ſet them to ſale for a ſmall price; as, for Games at Tables in a

(u) *Neque mirum videri debet, ſi authores antiquiores non multos habemus, qui harum rerum mentionem faciant. Quoniam, &c. Bellar. de Indulg. lib.* 2. *cap.* 17.

(x) *In Bulla Pii quarti.*

Tavern, to redeem ſouls out of Purgatory; as it is witneſſed by their own Hiſtories *(y)*.

The learned Doctors of the *Trent* Council were not ignorant of this practice, and of much more exerciſed by *Leo* the Tenth, and others of his predeceſſors. But they were ſo far from believing, that this point of faith ſhould be derived from Chriſt and his Apoſtles, that *Echius*, and *Tecelius*, and *Prierias*, *(z)* "for want of Scriptures and "Fathers, laid their ground-work on the "Pope's authority, and conſent of School-"men; concluding, that the Pope not "being ſubject to error in matters of faith, "and having approved the doctrine of "the Schoolmen, and himſelf publiſhing "Indulgences to all the faithful, it was "neceſſary to believe them as an Article "of Faith."

I will not ſay, it was a ſtrange preſumption for a Council to determine an uncertain Doctrine for a point of Faith, upon the Pope's infallibility, and the opinion of Schoolmen: But I will ſay it is a ſenſeleſs and weak faith, that gives aſſent to that doctrine, as neceſſary to be believed, which wants authority of Scriptures, and conſent

(y) Guicciard. lib. 13. *ann.* 1520.
(z) Hiſtor. of Trent. lib. 1. *p.* 6.

of

of Fathers. It was an ingenuous confeſſion of their own *Cunerus*: *(a) It is to be lamented and admired, how ſome Catholicks do write of Indulgences, ſo timorouſly, ſo coldly, ſo diverſly, ſo doubtfully, as if their nature were ſo far fetched, or ſo uncertain, that they could hardly be proved.* And ſurely, if Cardinal *Bellarmine*, or Cardinal *Cajetan*, and the reſt could have found better proofs for this point of Faith, they would never have confeſſed, that neither Scriptures nor Fathers do bring them to our knowledge; eſpecially ſince no Article of Faith can be warrantable without the authority of Scriptures. And therefore St. *Auſtin*'s profeſſion ſhall be my concluſion touching this article of their faith: *If we, or an angel from heaven preach unto you any thing* (concerning the faith of Indulgences) *beſides that you have received in the Legal and Evangelical Scriptures, let him be accurſed.*

(a) Cuner. Declam. apud Chamier. de ſatisfact. l. 24. *c.* 2.

Sect. X.

The Testimonies of our Adversaries touching the infallible Certainty of the Protestant Faith, and the Uncertainty of the Romish.

YOU have heard the confessions of our best learned adversaries witnessing with us, that the principal points of their faith and doctrine, now taught and professed in the Church of *Rome*, were not known to former ages; whereby we may easily discern, how the Church of *Rome* doth obtrude strange articles of belief upon her proselytes, which have no foundations in the Scriptures, and want Universality and Consent of Fathers. And although their Priests, and especially Jesuits, are bound by oath to maintain the Papacy and doctrine of the Church of *Rome*; and thereupon they generally protest, that all the Fathers are on their side, and the ignorant people, out of an affected ignorance, and blind obedience, easily condescend to that belief; yet I say, it cannot be denied, that the Pope's sworn servants, our sworn enemies, their best witnesses, and our worst accusers, have testified these things both against themselves, and

and in behalf of our doctrine. And howsoever they excuse the matter, yet sure I am, they are divided amongst themselves, and consequently want another special mark of the true Church, which is Unity in points of Faith.

To take a short review therefore of our adversaries confessions, touching some chief points; First, concerning the doctrine of *Merits*, they have confessed, that our Justification is by faith in Christ Jesus only; they have confessed, that there is no salvation nor assurance in our own merits, but in the mercy and merits of our only Saviour. And in this confession, they intimate the Novelty and Uncertainty of their own doctrine; and in this likewise they acknowledge the Antiquity and Visibility of our Church long before *Luther*'s days.

Touching *Transubstantiation*, they have confessed, that there is no express place of Scripture to prove the word, nor the meaning of the word; they have confessed, that the conversion of the bread into Christ's body was not generally received by the Fathers; they have confessed, that before the Council of *Lateran*, it was not received for an article of belief. In these confessions they plainly intimate the Novelty and Uncertainty of their own doctrine; and by these likewise they acknow-

ledge the Antiquity and Visibility of our Church, long before *Luther*'s days.

Touching *Private Mass*, they confess, that it was not used in the antient Church; for, say they, the communion of Priests and People together was practised by the Fathers. In this confession, they intimate the Novelty of their Religion, and in this they acknowledge the Antiquity and Visibility of our Church, long before *Luther*'s days.

Touching the *Seven Sacraments*, they confess, that the definite and certain number of Seven was unknown to Scriptures and Fathers; they confess, that some of those Sacraments were not instituted by Christ; they confess, that all of them are not true and proper Sacraments of the New Law (all which notwithstanding are commanded by their Church to be believed upon a Curse.) In these confessions they argue the Novelty and Uncertainty of their doctrine; in this they acknowledge the Antiquity and Visibility of our Church long before *Luther*'s days.

Touching the *Communion in One kind*, they confess, that it was not practised by the Apostles, nor the antient Church. For (say they) Christ did institute in both kinds, and the Primitive Fathers did continue it in both kinds. In this confession they

they intimate the Novelty and Uncertainty of their own doctrine; in this they acknowledge the Antiquity and Visibility of our Church long before *Luther*'s days.

Touching *Prayer in an Unknown Tongue*, they confess, that it was not used in the primitive and antient Church; but, say they, the Prayer and Service was usually taught in the vulgar and known tongue. In this confession they intimate the Novelty and Uncertainty of their own doctrine; and in this acknowledgment they witness the Antiquity and Visibility of our Church, long before *Luther*'s days.

Touching *Worshiping of Images*, they confess, that there is no express place of Scripture that commands their worship; they confess, there is no example amongst the Fathers for their adoration, but rather against them. In these confessions they intimate the Novelty and Uncertainty of their own doctrine and practice; and in allowing our worshiping of God in spirit and truth, they acknowledge the Antiquity of our Religion, and the Visibility of our Church, long before *Luther*'s days.

Lastly, touching *Indulgences* and *Pardons*, they confess, that their Indulgences now used, have no authority from Scriptures or Fathers; and in this confession they intimate the Novelty and Uncertainty of their

own doctrine; and consequently, that the Indulgences which are used in our Church, to no other end than for mitigation and relaxation of punishments inflicted, have had Antiquity and Visibility in the Church long before *Luther*'s days.

If these witnesses had been ignorant and unlearned men, or excommunicate persons in their own Church; or had they witnessed the truth concerning Ceremonies, and things doubtful, there might be some plea why their testimonies should not be admitted. But when the points in question are articles of their own Creed; when they are witnessed by Popes, by Councils, by Cardinals, by Bishops, by learned Doctors, and Schoolmen in their own Church on our behalf, and against their own tenets; I see no cause, why I should not demand Judgment in defence of our Church, and trial of our cause. It is the Law of God and Man, *I will judge thee out of thine own mouth.* And from this decree, and their own confessions upon record, I call men and angels to witness, that they have not Antiquity and Universality for the proof of the articles of their own Creed, and have themselves resolved the grand question (touching our Church before *Luther*) that it was in Christ, in the Apostles, in the Fathers, in the bosom

bosom of the antient Church, long before *Luther*'s days.

Of what strength and force therefore Truth is, appears by this, that she extorts a full and ample testimony of her doctrine from her sworn enemies. And yet for further proof of our cause, I will give another summons to the prime men of their Grand Inquest, who without partiality will testify on our behalf, that our Church is built upon a more stable and sure foundation, than the now *Roman* Church; and that our doctrine is more fruitful and profitable, and every way more safe and comfortable, for the belief of every Christian, and the salvation of the believer.

Touching the certainty of faith, it is *Bellarmine*'s confession, *(a) None can be certain by the certainty of faith, that he doth receive a true Sacrament; for as much as the Sacrament cannot be made without the intention of the Minister, and none can see another man's intention.* This confession being laid for a positive ground of their Religion, the Church of *Rome* hath overthrown in one tenet all certainty of true faith. To begin with the Sacrament of Baptism: If the Priest's intention fail (by their doctrine) the infant is not baptized,

(p) Bellar. de Justif. lib. 3. cap. 8.

he is but as a heathen out of the Church, and consequently in a state of damnation. Look upon their Sacrament of Orders, it is the confession of learned *Bellarmine*, (b) *If we consider in Bishops their power of Ordination and Jurisdiction, we have no more than a moral certainty that they are true Bishops.* And there he admits the reason for it; *Because the Sacrament of Orders depends upon the intention of the Ordainer.* Look upon the Sacrament of Matrimony, and of this there is no certainty, because it doth depend upon the intention of the minister; and if he fail in his intention at the time of solemnization, the married people live all their days in adultery or fornication. So that by their own confession, there is no certainty of Christianity by Baptism, no certainty of their Sacrament of Orders, and consequently no certainty of Succession in Priesthood, which they so much magnify in their Church. Besides, if in the succession of Popes and Pastors the intention of any one Priest did fail, either in Baptism, or in Orders, in all succeeding generations, the ordination and consecration both of Priest and People are become utterly void, and of none effect.

(b) *Bellar. de Milit. lib. 3. Eccles. c. 10. ad secundum.*

He

He that is bound upon a curse to believe Seven Sacraments, and yet is not certain of any One, must be saved by an implicit faith. And yet it is to be feared, for want of their Priest's intention, the poor ignorant soul doth sometimes worship a piece of bread, because the consecration of Christ's Body depends (say they) upon the Intention of the Priest; and no man doth know another man's intention.

Again, touching their Invocation of Saints, they are uncertain whether the Saints do hear their prayers; they are uncertain whether some they pray unto be Saints in Heaven, or damned with the Devils in Hell. Touching the first, (c) *It is not certain*, saith *Biel*, *but it may seem probable, that God revealeth unto Saints all those suits which men present unto them*; and saith *Peter Lombard*, (d) *It is not incredible, that the souls of Saints hear the prayers of the suppliants.* Here is nothing but probability and uncertainty. And yet admit it were more than probable, that they did hear our prayers, yet there is no certainty, that all such are Saints who are canonized by the *Roman* Church.

(c) *Biel. in Can. Missæ, lect. 31.*
(d) *Pet. Lomb. Sent. lib. 4. dist. 45.*

It cannot be known infallibly, ſaith *Cajetan*, (*e*) *that the miracles, whereon the Church groundeth the Canonization of Saints, be true; by reaſon the credit thereof depends on the reports of men, who may deceive others, and be deceived themſelves.* And upon this uncertainty St. *Auſtin* complained in his days, (*f*) *That many were tormented with the devil, who were worſhiped by men on earth.* Whoſe reaſon and authority was ſo undoubtedly true, that *Bellarmine* had no way to avoid it, but with a *Fortaſſe*, &c. (*g*) *Peradventure* (ſaith he) *it is none of St.* Auſtin's. And yet if *Bellarmine*'s anſwer were true, which is but a peradventure; yet, I ſay, he witneſſeth from *Sulpitius*, that (*h*) *the common people did long celebrate one for a Martyr, who afterwards appeared, and told them that he was damned.* And their own *Caſſander* (*i*) gives us the like

(*e*) *Accedit, quod miracula, quæ ab eccleſia ſuſcipiuntur in canonizationibus ſanctorum, quæ tamen maxime authentica ſunt, cum humano teſtimonio innitantur, non omnino certa ſunt; quoniam,* &c. *Cajet. in opuſ. de concep. virg. Mar. cap.* 1.

(*f*) *Fidei Chriſtianæ certitudo non humano more certa eſſe debet, ſed infallibile omnino debet habere teſtimonium. Cajetan. ibid.*

(*g*) *Bellarm. de ſanct. beat. lib.* 1. *cap.* 9.

(*h*) *Idem ibid. cap.* 7.

(*i*) *Caſſand. Conſult. Art.* 21.

example,

example, that St. *Martin found a place honoured in the name of an holy Martyr, to be the ſepulchre of a wicked robber.*

Touching the being of Purgatory: (*k*) *It is not incredible*, ſaith *Auſtin*, *that ſome ſuch thing ſhould be after this life; but whether it be ſo or no, it may be a queſtion.* Touching the place, the *Roman* Church hath defined nothing: touching the puniſhment, (*l*) *Whether it be by material fire, or ſome other means, it is doubtful*, ſaith *Bellarmine*. Touching the continuance of ſouls there, it is not certain. *Dominicus à Soto* thinketh, that no man continueth in this purgation ten years. *If this be true*, ſaith the Cardinal, *no ſoul needs ſtay in purging one hour.* Again, Sir *Thomas Moore* held for certain, that in Purgatory there was no water; and this he proves out of the Prophet *Zachary*: *Thou haſt delivered thy priſoners out of the place where there was no water*, Zach. ix. 11. *J. Fiſher*, Biſhop of *Rocheſter*, would prove it out of the Prophet *David*, that in Purgatory there is good ſtore of water, *For we have paſſed thro' Fire and Water*, ſaith the Pſalmiſt.

(*k*) *Tale aliquid etiam poſt hanc vitam incredibile non eſt, & utrum ita ſit, quæri poteſt. Aug. Ench. ad Laurent. cap.* 69.

(*l*) *Bell. lib.* 2. *de Purg. c.* 6. 11. & 9.

Laſtly,

Laſtly, *Gregory*, who gave the firſt *Credo* to Purgatory, tells us, (*m*) that ſome were purged by Fire, ſome by hot Baths; and this he learned by Viſions and Revelations. And how ſafe it is to ground an article of faith upon the ſpirits and apparitions of dead men, I leave it to be judged. If we deſcend to the age next after *Gregory*, Venerable *Bede* (*n*) by a Viſion alſo eſtabliſhed a fourth place. He tells us of the apparition of a Ghoſt, reporting that there was an infernal place, where ſouls ſuffered no pain, where they had a brook running thro' it; *Nec improbabile, &c.* (*o*) *Neither is it improbable*, ſaith *Bellarmine*, *there ſhould be ſuch an honourable priſon, which is a moſt mild and temperate Purgatory.* Thus St. *Auſtin* held it as a doubtful opinion; St. *Gregory* gave credit to it from the viſions of dead men; and *Bede* received it from the reports of wandering ghoſts. The firſt conceived it doubtfully to be in Fire, the ſecond in hot Baths, the third in a part of Hell, where they had

(*m*) *Greg. lib.* 4. *Dialog. c.* 55. *Hos dialogos non eſſe opus Greg. M. viri docti apud nos cenſuerunt. Item Poſſevin. Jeſuita in Appar. ſanct. Vide Can. loc. Theol. l.* 11. *c.* 6. *ubi cenſuram ſuam profert de Greg. & Beda.*

(*n*) *Bede Hiſtor. Angl. lib.* 5. *cap.* 13.

(*o*) *Bell. lib.* 2. *de Purg. ca.* 7.

had meadows, and rivers of waters. And therefore in theſe, and the like uncertainties, we appeal from the Church of *Rome*, in this article of faith, and conclude with St. *Auſtin*: (*p*) *Know, that when the ſoul is ſeparated from the body, preſently it is either placed in paradiſe for his good works, or caſt headlong into the bottom of hell for his ſins.*

Touching Pardons and Indulgences, *Durand* tells us, (*q*) *Little can be ſaid of any certainty, or as undoubtfully true, ſeeing neither the Scriptures, nor Fathers ſpeak expreſly of them.* And *Gerſon* ſaith, (*r*) *Whether the power of the keys extend only to ſuch as are on earth, or to them alſo that are in Purgatory, the opinions of men are contrary and uncertain.*

Touching the Adoration of Images, they are uncertain what worſhip to give them. *Tharraſius* Patriarch of *Conſtantinople*, and Preſident of the ſecond Council of *Nice*, teacheth, that the (*s*) *Images are to be adored, that is, kiſſed and loved; for* (ſay they) *that which a man loveth, that he*

(*p*) *Auguſt. lib. de Vanit. ſæculi, cap.* 1.

(*q*) *Durand. in* 4. *diſt.* 2. *qu.* 3.

(*r*) *Gerſ. de Indul. conſid.* 8.

(*s*) *Nicen. Synod.* 2. *Act.* 7. *Ep. Tharraſ. & totius Synod. ad Conſtant. & Irenæum.*

adoreth,

adoreth, and that which he adoreth, that he earneſtly loveth. Here they pretend nothing but a civil kind of embracing or kiſſing, without any corporal ſubmiſſion to Images. About four hundred years after, *Thomas Aquinas*, and other Schoolmen taught: (*t*) *Becauſe Chriſt himſelf is adored with divine honour, it follows, that his image is to be adored with divine honour.* This learned founder of Image-worſhip had many proſelytes; as namely, *Bonaventure, Cajetan, Suarez, Vaſques, Jacobus de Graphiis*, and divers others, who taught the ſame doctrine. And it ſeems the Images themſelves were ſenſible of ſo beneficial a patron. For, *Antoninus* tells us, whilſt *Thomas* was praying devoutly before a Crucifix, he was lifted up a cubit above the ground, and a voice proceeded from the Crucifix, ſaying, (*u*) *O* Thomas, *thou haſt written worthily concerning me.* If we deſcend to the Council of *Trent*, the Council telleth us, that *due honour and veneration muſt be given*; but what honour that is, which of due belongs to them, is not expreſſed; neither is it underſtood of the people. *Bellarmine* tells them negatively, that they are not to be worſhiped (as in the days of

(*t*) *Tho. 3. par. qu. 25. art. 3.*
(*u*) *Anton. Sum. Hiſt. tit. 23.* (7. 11.)

Thomas)

Thomas) with divine honour; neither is it ſafe to teach ſo in the hearing of the people. (*x*) *For*, ſaith he, *thoſe that defend Images to be adored with divine honour, are driven to uſe ſuch ſubtle diſtinctions, as they themſelves can ſcarcely underſtand, much leſs the ignorant.* Thus they began firſt with ambiguous terms to teach men to embrace Images, (*y*) *as two friends ſalute each other*; then they taught *Latria*, that divine honour was to be given them in plain deed; and laſtly they ſay, *That the worſhip muſt be given improperly to the Image, which is properly due to Chriſt.* This uncertainty of doctrine hath bred another dangerous conſequence. For by reaſon that Idolatry is included in this doubtful tenet, *Gregory de Valentia* diſputing upon this point, by a neceſſary conſequence (tho' he uſeth cunning to avoid it) maintaineth, that there is a kind of lawful Idolatry. (*z*) *It is no abſurdity*, ſaith he, *to think, that St.* Peter *did intimate, that ſome worſhip of Images was right or lawful, when*

(*x*) *Bell. de Imag. lib 2. cap. 25.*
(*y*) *Nic. Synod. 2. ubi ſupra.*
(*z*) *De Controv. fidei Apol. de Idol. l. 2. c. 7. Pariſ.* 1610. *Neque abſurde profecto putaveris, B. Petrum inſinuaſſe cultum aliquem ſimulacrorum (nempe ſacrarum imaginum) rectum eſſe, cum*

he

he deterreth the faithful from the unlawful worshiping of Images. For to what end should he determinately point out the unlawful worship of Images, if he had thought altogether, that no Image-worship had been lawful? Where we are to observe, that the word used by St. *Peter* (1 *Pet.* iv. 3. ἐν ἀθεμίτοις εἰδωλολατρείαις) in that place signifieth *Idol-worship*, not Image-worship, as the Jesuit for his own advantage would have it. So that by his reason, St. *Peter* alloweth some worshiping even of Idols to be lawful; and by the same reason St. *Paul* also may be said to allow of some Adultery, or some Theft, and the like, because he biddeth us *to have no fellowship with the unfruitful works of darkness*, *Ephes.* v. 21. From hence may we therefore conclude, that some works of darkness are fruitful, wherewith we may have fellowship?

Concerning the two Sacraments of Baptism and the Eucharist, (*a*) *It is most evident*, saith *Bellarmine*; but concerning the rest of the Sacraments, *it is not so evident.*

fideles nominatim ab illicitis Idolorum cultibus deterrere voluit. Quid nempe attinebat ita determinate cultus simulacrorum illicitos notare, si omnino nullos simulacrorum cultus licitos esse censuisset?

(*a*) *Bell. de Sacr. in gen. l.* 1. *c.* 9.

And

And saith *Canus*, (*b*) *The Divines speak so uncertainly of the matter and form of Matrimony, that they do not resolve, whether it gives grace or not.*

Lastly concerning the undoubted truth in the Church of God: *The Scriptures are written*, saith the Evangelist, *that we might have the certainty whereof we are instructed*, *Luke* i. 4. But it is uncertain, whether Traditions (*c*) and unwritten Verities delivered from hand to hand, having no foundation in the Scriptures, do not vary from their first institution.

Sect. XI.

The Testimonies of our Adversaries touching the greater safety, comfort, and benefit of the soul in the Protestant faith, than in the Romish.

FROM the certain way I will proceed to the safer way, wherein it shall appear, that as our doctrine is more catholick, more stable and certain; so

(*b*) *Can. lib.* 8. *cap.* 5.

(*c*) *Graviter peccarent in rebus ad salutem animæ pertinentibus, &c. eo solo, quod certis incerta præponerent. Aug. de Bapt. contr. Donat. lib.* 1. *cap.* 3.

likewise

likewise it is more profitable, more safe and fruitful, or, to use their own phrase, of greater merit, even by the testimonies of their best learned amongst themselves.

Look upon the all-sufficiency of the Scriptures: (a) *All those things are written by the Apostles*, saith *Bellarmine*, *which are necessary for all men, and which the Apostles preached generally unto all.* And although this Cardinal will allow the word of God to be but a partial, not a total rule, yet saith he, (b) *The Scripture is a most certain and most safe rule of believing.* So that it is a safer way to rely wholly upon the word of God that cannot err, than upon the Pope or Church, which is the authority of man, and may err. It is a safer way to adore Christ Jesus sitting at the right hand of the Father, than to adore the Sacramental Bread, which depends upon the Intention of the Priest, and may fail.

(c) *It is a safer way, and we live more in safety*, saith *Austin*, *if we give all unto God, rather than if we commit ourselves partly to ourselves, and partly unto God. We will, but it is God that worketh in us to work, according to his good pleasure. This is behoveful for us both to believe and to speak; this is a godly, this is a true doctrine, that our confession may be humble and lowly, and that God may have the whole.*

(a) *Bell. de verbo Dei non scripto. lib.* 4. *cap* 11.

(b) *De verbo Dei. lib.* 1. *cap.* 2.

(c) *August. de bono persever. lib.* 13. *cap.* 6.

Look upon the Communion in both kinds, and the Dean of *Lovain* will tell us, (d) *It were better the Communion were administer'd in both kinds, in respect of the perfection thereof, for it were more agreeable to Christ's Institution, and it best agrees with the corporal feeding, which is both in Bread and Drink.* And saith *Vasques*, (e) *Their opinion always seemed to be more probable, who say, that greater fruits of grace are reaped by the Communion in both kinds, than in one.* And saith *Cassander*, (f) *Although the Communion in both kinds be not simply necessary, yet it is much to be preferred before the Communion in one kind, although it be thought not to be contrary to Christ's precept.* And their own Schoolman *Alex. ab Hales* professeth, (g) *Tho' the order of receiving*

(d) *Cassand. de Com. sub utraque specie.*

(e) *Probabilior sententia semper mihi visa est eorum, qui dicunt majorem fructum gratiæ ex utraque, &c. Apud Chamier. tom. de Euchar. lib.* 9. *cap.* 10. *sect.* 2.

(f) *Cassand. de Com. sub utraque specie.*

(g) *Illa tamen, quæ est sub duabus, est majoris meriti. Hal. in* 4. *Sentent. qu.* 53. *membr.*

ceiving in one kind be sufficient, yet the other of both kinds is of greater merit, of greater fulness and power.

Look upon Private Mass, and it will appear by a general confession, that the Communion of Priests and People together, is more safe and profitable than Private Mass. It is the confession of the great and general Council of *Trent*: (*h*) *The Council could wish the People would communicate together with the Priest, because it would be more fruitful and more profitable.* The like confession is made by Mr. *Harding*; (*i*) *I deny not*, saith he, *but that it is more commendable and more godly on the Church's part, if many well disposed and examined would be partakers of the blessed Sacrament with the Priest.* And lastly, *Bellarmine* himself is forced to confess, (*k*) *Because the celebration of the Mass is ordained not only to offer sacrifice to God, but also the spiritual food to the People, there-*

1. *Greg. de Val. likewise affirmeth the same. De Legit. Euch. usu. cap.* 6. *sect.* 2.

(*h*) — *quod hujus sanctissimi sacrificii uberior fructus proveniret, &c. Concil. Trid. cap.* 6. *can.* 8.

(*i*) *Jewel. Artic.* 1. *on Private Mass.*

(*k*) *Quia Missæ celebratio non solum ad sacrificium Deo offerendum, sed etiam ad populum nutriendum spirituali pabulo ordinatur, propterea fore*

fore it cannot be denied, that it is a more perfect and lawful Mass, where the Communicants are present, than where in the Private Mass the Priest alone receiveth.

Look upon the Marriage of our Ministers, and it will appear by their own confessions, that it is the safer way to live chastely in Matrimony, than by a single life to hazard their souls with incontinency. It was the opinion of *Æneas Sylvius*, afterwards Pope *Pius* the second: (*l*) *Perhaps it were not the worse that many Priests were married, for by that means many might be saved in married Priesthood, which now in barren Priesthood are damned.* And *Panormitan*, a great Canonist, was sensible of the dangers that accompanied a single life, and thereupon resolves, (*m*) *It were good and behoveful for the souls of many, if Priests might marry; because we find by experience, the law of single life hath brought forth con-*

ex hac parte negari non potest, quin sit magis perfecta & legitima Missa, ubi communicantes adsunt, quam ubi desunt. Bell. de Missa. lib. 2. *cap.* 10

(*l*) *In gestis Concil. Basil. l.* 2.

(*m*) *Credo pro bono & salute animarum statutum, ut non valentes continere, possint contrahere; quia experientia docente, contrarius prorsus effectus sequitur. Panor. de Cleric. Conjug. cap. Cum olim.*

trary

trary effects. And *Cassander*, who well understood the life and conversation of Priests, proclaims it to his Church, (*n*) *If ever, certainly in these our days, the change of the law* (of single life) *may be thought necessary, that those which cannot attain to the perfect degree of chastity, may be permitted to live in the second degree of chaste marriage.*

Look upon our Prayer in a known tongue, and *Aquinas* that learned Schoolman tells us, (*o*) *It is manifest, that he receiveth more benefit which prayeth and understandeth what he saith; for the mind of him that understandeth not, is without fruit and refection.* And *Lyra* was of the same opinion, and withal gives a further reason: (*p*) *If the people understand the prayer of the Priest, they are better brought to the knowledge of God, and they answer Amen with greater devotion.* And Cardinal *Cajetan*, who had often performed the pub-

(*n*) *Cassand. de Cælib. Sacerd. Art.* 23.

(*o*) *Constat quod plus lucratur qui orat, & intelligit quid dicit. Nam ille qui intelligit, reficitur & quantum ad intellectum, & quantum ad effectum; sed mens ejus qui non intelligit, est sine fructu refectionis.*

(*p*) *Si populus intelligit orationem Sacerdotis, melius reducitur in Deum, & devotius respondet Amen. Lyr. in* 1 Cor. xiv.

lick

lick Service in an unknown tongue in the Church, yet contrary to his practice professeth, (*q*) *It is better, by St.* Paul's *doctrine, for the edifying of the Church, that publick prayers were made in a vulgar tongue, to be understood indifferently by Priests and People, than in* Latin. And *Gabriel Biel* was so far from approving the vocal prayer in an unknown tongue, that on the contrary he gives seven special reasons, why it should be understood by the people. (*r*) *First, because it stirreth up the mind to inward devotion. Secondly, it enlighteneth the understanding. Thirdly, it causeth a better remembrance of things spoken in the time of Prayer. Fourthly, it keepeth the thoughts from wandering. Fifthly, it causeth a more full performance of our duty both in body and soul. Sixthly, there is a better redundance from the soul to the body, by a vehement affection and devotion. Seventhly, it is better for the instruction of our brethren.* And which is observable, the *Rhemists* themselves, in their Annotations upon St. *Paul*'s

(*q*) *Ex Pauli doctrina habetur, quod melius est ad ecclesiæ ædificationem, orationes publicas, quæ audiente populo dicuntur, dici lingua communi clericis & populo, quam dici Latine. Cajet. Com. in cap.* xiv. 1. *ep. ad Cor.* ver. 17.

(*r*) *Oportet, quod vocalis oratio innotescat populo, &c. In Can. Miss. lect.* 62.

Epiſtle touching Prayer in an unknown tongue, make this confeſſion: (s) *When a man prayeth in a ſtrange tongue which himſelf underſtandeth not, it is not ſo fruitful for inſtruction to him, as if he knew particularly what he prayed.*

Look upon their Worſhip of Images, and their own *Eraſmus* tells us, (t) *It is more ſafe to remove Images out of Churches, than to pray to them, that the mind may be altogether free from ſuperſtition. For no man can be free from ſhew of ſuperſtition that is proſtrate before an Image, and doth look on it intentionally, and doth ſpeak unto it, and kiſs it; nay, although he doth but* only *pray before an Image.* And ſaith *Caſſander*, (u) *It were beſt in theſe times to invite men to worſhip the true Image of God, in relieving the poor.* And a little before, he reſolves in *Biel*'s words: *Their opinion is more ſound, which ſay, that an Image, neither as it is conſidered in itſelf as wood or ſtone, neither as it is conſidered in the nature of a ſign or repreſentation, is to be adored.*

(s) *Rhem. Teſtam. in Annot.* 1 *Cor.* xiv.

(t) *Ut facilius eſt, ita tutius quoque omnes Imagines e Templis ſummovere, &c. Eraſm. in Catecheſi.*

(u) *Caſſ. Conſult. de Imaginibus.*

Look

Look upon their Invocation of Saints. St. *Auſtin* ſaith, *I ſpeak more ſafely and more ſweetly to my Saviour, than to any of the holy Saints of God.* And *Caſſander* profeſſeth this of himſelf: (x) *I in my prayers uſe not to invocate Saints, but I direct my prayers unto God himſelf, and that in the name of Chriſt: For this I hold moſt ſafe.*

Laſtly, look upon their doctrine of Merits: *Dangerous*, ſaith *Bernard*, *is the habitation of thoſe that truſt in their own Merits.* Again, he proclaims our doctrine for the ſafeſt way in the ſole confidence of Chriſt's Merits: (y) *What ſafe reſt or ſecurity can the weak ſoul find, but in the wounds of our Saviour? As he is mighty to ſave, ſo dwell I there with more ſafety.* And Frier *Walden* accordeth with the Proteſtants in the ſame belief: (z) *I repute him* (ſaith he) *the ſounder Divine, and more conſonant to the holy Scriptures, who doth*

(x) *Chem. par.* 3. *Exam. Trid Concil.*

(y) *In Pſ. Qui habitat. ſer.* 1. *Ubi tuta firmaque infirmis ſecuritas & requies, niſi in vulneribus Salvatoris? tanto illic ſecurior habito, quanto ille potentior eſt ad ſalvandum. Bernard. in Cant. Cantic. Serm.* 61.

(z) *Reputo igitur ſaniorem Theologum, fideliorem Catholicum, & Scripturis ſacris magis concordem, qui tale meritum ſimpliciter abnegat, &c. Wald. tom.* 3. *de Sacramental. tit.* 1. *c* 7.

ſimply

ſimply deny ſuch merit, and (with the qualification of the Apoſtle) confeſſeth, that ſimply no man meriteth the kingdom of heaven, but by the grace of God, or will of the giver, as all the former Saints (until the late Schoolmen) and the univerſal Church have written. And for concluſion of this point, Cardinal *Bellarmine*, who doth labour and ſweat by ſubtlety of wit, to maintain Merits of Condignity and Congruity, at laſt confidently reſolves, (a) *For fear of vain-glory, and by reaſon of the uncertainty of our works, it is the ſafeſt way to place all our truſt in the only merits and favour of God.* And from theſe ſeveral confeſſions I may infer, that the Proteſtant Faith is more certain, more ſafe and ſure, more comfortable, and every way more profitable, than the *Romiſh* doctrine, by the teſtimony of our Adverſaries themſelves. For we proteſt againſt Free Will, againſt the Communion in one kind, againſt Private Maſs, againſt Prayer in an Unknown Tongue, againſt the worſhip of Images, againſt the doctrine of Merits; all which are received for principal articles in the Church of *Rome*, and yet are acknowledged by the

(a) *Propter incertitudinem propriæ juſtitiæ, & periculum inanis gloriæ, tutiſſimum eſt, &c. Bellar. de Juſt. lib.* 5. *c.* 7.

Romaniſts

Romaniſts to want that aſſurance, that benefit, that ſafety for the ſouls of the faithful, which the Reformed Churches teach and profeſs in a different doctrine at this day.

Sect. XII.

Our Adverſaries, convicted by the evident teſtimonies of the antient Fathers, either ridiculouſly elude them, or plainly reject them.

IT is no wonder that many *Romaniſts* are witneſſes of God's truth in the boſom of a corrupt Church; but it may ſeem ſtrange, that ſuch men ſhould eſtabliſh the antiquity of our doctrine by their own confeſſions, and decline the certainty and ſafety of their own. And that it may yet farther appear, that theſe are not forced or feigned allegations, wreſted to another ſenſe, than their own men delivered them; I will give you the expreſs words and authorities of the antient Fathers themſelves, whereby you ſhall obſerve, that the Church of *Rome* doth ſeek to elude the records and real proofs in Fathers and other learned authors, touching the chief points in controverſy betwixt us.

Touching the all-sufficiency of the Scriptures, St. *Chryſoſtom* ſaith, *The Church is known only by the Scriptures.* What ſay the *Romaniſts* to this authority? *Bellarmine* anſwers, *(a) It is probable the author was a Catholick, but it ſeems to be none of* Chryſoſtom's.

Touching the adoration of Saints, St. *Auſtin* ſaith, *Many are tormented with the devil, who are worſhiped by men on earth.* What ſay the *Romaniſts* to this authority? *Bellarmine* anſwers, *(b) This place peradventure is none of* Auſtin's.

Touching the Pope's Supremacy, St. *Auſtin* ſaith, *(c) Thou art* Peter, *and upon the rock which thou haſt confeſſed, upon this rock which thou haſt known, ſaying,* Thou art Chriſt the Son of the living God, *will I build my Church: I will build thee upon me, not me upon thee.* What ſay the *Romaniſts* to this authority? *Stapleton* anſwers, *(d) It was an human error, cauſed by the diverſity*

(a) Chryſ. in Homil. 49. *operis imperf. in Matth. Credibile eſt, authorem fuiſſe Catholicum, ſed non videtur eſſe Chryſoſtom. Bell. de Script. Eccleſ. ad An.* 398.

(b) Reſpondeo, Locum hunc fortaſſe non eſſe Auguſt. Idem de ſanct. Beat. lib. 1.

(c) Auguſt. de verb. Domin. Serm. 13.

(d) Stapl. princip. doctr. lib. 6. *c.* 3. *& Bell. l.* 1. *de Pontif. c.* 10.

of

of the Greek *and* Latin *tongue, which either he was ignorant of, or marked not.*

Touching the Communion in both kinds, *Ignatius* ſaith, *(e) One Cup is diſtributed to all.* What ſaith *Bellarmine* to this authority? *(f) In the* Latin *Books it is not found, that one cup is given to all; but for all.*

Touching the Sacrament of Chriſt's body, *Origen* ſaith, *(g) Thus much be ſpoken of the Typical and Symbolical body.* What ſaith *Senenſis* to this authority? *(h) To ſpeak my mind freely,* ſaith he, *I ſuſpect this place to be corrupted by Hereticks.*

Touching Tranſubſtantiation, *Theodoret* ſaith, *(i) The ſubſtance of Bread and Wine ceaſeth not in the Sacrament.* What anſwer the *Romaniſts* to this authority? *Gregory de Valentia* ſaith, *(k)* Theodoret *was noted to*

(e) Ἐν ποτήριον τοῖς ὅλοις διενεμήθη. *Ignat. Epiſt. ad Philadelph.*

(f) In latinis codicibus non habetur, unus calix omnibus diſtributus. Bell. de Euch. lib. 4. *cap.* 26.

(g) Orig. in Mat. xiii.

(h) Ego, ut libere pronunciem ſententiam meam ſuſpicor hunc locum fuiſſe ab hæreticis depranatum. Senenſ. Bibli. Sanctæ, lib. 6. *Annot.* 66.

(i) Theod. in Dial. 2.

(k) Theodoretus de aliis quibuſdam erroribus

have

have erred in the Council of Ephesus, *although he afterwards repented himself.*

Touching Images in Churches, *Epiphanius* saith, (*l*) *That he found a vail at the entrance of the Church, representing the Image of Christ, or some Saint, which he cut in pieces, and withal commanded, that no such painted vails should hereafter be suffered to be hung in the Church.* What saith *Sanders* to this authority? (*m*) *They are not the words of* Epiphanius, *but of some counterfeit:* (*n*) *They are rather the forged words,* saith *Baronius, of some Image-breakers.*

Touching Traditions and Unwritten Verities, St. *Cyprian* saith, *From whence is this Tradition? for the Lord commanded us to do those things which are written.* What saith *Bellarmine* to this authority?

in Consilio Ephesino notatus fuit, etiamsi postea resipuit. Greg. de Valen. in lib. de Transub. c. 7. sect. 11.

(*l*) *Epiph. epist. ad Joan. Hierosolym. Excipiunt Pontificii adversus hanc epistolam, quasi non genuinam Epiph. eorum autem exceptiones refellit Andr. Rivet. Crit. Sa. lib.* 3. *cap.* 29.

(*m*) *Verba illa non sunt Epiphanii, sed suppositicia. Sander. de Imag. lib.* 2.

(*n*) *Sunt potius alicujus Iconoclastarum figmentum, quam Epiphanii germanum scriptum. Baron. Annal. ad ann.* 392. *num.* 59.

St.

(*o*) St. Cyprian *wrote thus, when he thought to defend his own error, and therefore it is no marvel if he erred in so reasoning.*

Touching Private Mass, *Chrysostom* saith, (*p*) *It is better not to be present at the sacrifice, than to be present and not communicate* with the Priest. What saith *Bellarmine* to this authority? (*q*) *Chrysostom spake this, as at other times, by exceeding the truth, when he would only incite men frequently and worthily to communicate.*

Again, if we cite *Prudentius, Bellarmine* answers, (*r*) *I say no more of him, but that he played the Poet.*

If we object *Tertullian, Bellarmine* answers, (*s*) *His authority is of no great account, when he contradicts other Fathers, and when it appears he was no man of the Church.*

(*o*) *Respondeo, Cyprianum hæc scripsisse, cum errorem suum tueri vellet. Bell. de verbo Dei. lib.* 4. *cap.* 11.

(*p*) *Chrys. Homil.* 3. *in Epist. ad Ephes.*

(*q*) *Dico Chrysostomum, ut quædam alia per excessum, ita esse locutum, cum solum hortari cuperet homines ad frequenter & digne communicandum. Bell. lib.* 2. *de Missa. c.* 10.

(*r*) *Nihil aliud dico, nisi more Poetico lusisse Prudentium. Bell. lib.* 2. *de Purgat. ca.* 16.

(*s*) *Non magni facienda est ejus authoritas, cum contradicit aliis Patribus, cum constat eum hominem ecclesiæ non fuisse. Bell. lib.* 3. *de Euchar. c.* 6.

If we produce *Origen*; *Ribera* the Jeſuit ſaith, (t) *He was full of errors, which the Church hath always deteſted.*

If we cite *Hierome*; *Canus* makes anſwer, (u) *Hierome is no rule of faith.*

If we cite *Juſtin*, *Irenæus*, *Epiphanius*, and *Oecumenius*; *Bellarmine* anſwers, (x) *I ſee not how we can defend the ſentence of theſe men from error.*

Laſtly, if we produce the uniform conſent of Fathers againſt the immaculate conception of the Bleſſed Virgin; *Salmeron* the Jeſuit makes anſwer, (y) *Weak is the place which is drawn from authority; for it is the ſign of a poor man, to number his cattle.*

Thus the Fathers are no Fathers, ſaith learned *Whitakers* (z), if they teach contrary to the holy Father the Pope; if they

(t) *Originem plenum fuiſſe erroribus, quos eccleſia ſemper deteſtata eſt. Ribera in Malach. in proœm.*

(u) *Hieronymus non eſt regula fidei. Canus in Theol. loci. lib. 2. cap. 11.*

(x) *Juſtini, Irenæi, Epiphanii, atque Oecumenii ſententiam non video quo pacto ab errore poſſimus defendere. Bell. lib. 1. de ſanct. cap. 6.*

(y) *Locum ab authoritate eſſe infirmum; & ut prudens quidam paſtor dixit, Pauperis eſt, &c. & in judicio plurimorum non acquieſces. Salmer. Rom. 5. diſput. 51.*

(z) *Whit. contr. Duræum. p. 389.*

write

write that which pleaſeth him, they are allowed for Fathers; if they differ from him, they are not allowed the name of Fathers. You have heard the proof of the *Romiſh* witneſſes, in the chief points made good by the teſtimonies of the Fathers themſelves. You have heard likewiſe (notwithſtanding their great vaunt of the Fathers) how lightly they regard them, or reject them, when they ſpeak not agreeable to their church and doctrine. And that no man may doubt, that many in the boſom of their own Church have ſpoken freely and truly in many particular points of doctrine, both with us, and againſt their own tenets; behold, it is ſo truly and ſenſibly felt, and commonly underſtood, even among themſelves, that ſome chief protectors of their cauſe have complained to the Inquiſitors, and the Inquiſitors out of their zeal in defence of the *Roman* faith, have ſent out a new writ of Inquiry after ſuch delinquents, and have cenſured them with a *Deleatur*, in thoſe pages that make either for our doctrine, or againſt their own, as appears by their *Indices Expurgatory*, and of books prohibited by the decrees of the Council of *Trent*, (a) and confirmed by the autho-

(a) *Concil. Trid. Seſſ. 2. & Seſſ. 18. & Seſſ. 25. ſub finem.*

rity of Popes, *Pius* IV. *Sixtus* V. and *Clement* VIII.

SECT. XIII.

Our Adversaries convinced of a bad cause, and an evil conscience, by razing of our Records, and clipping their own Authors tongues.

IN the margin of the *Latin* Bible, it is observed upon the words of the Text, *Deut.* iv. (a) *That God forbids graven Images to be made:* What say the Inquisitors to this? (b) *Let that Note be struck out.*

The gloss upon *Gratian* saith, (c) *The Priest cannot say significatively of the Bread,* This is my body, *without telling of a lie:* What say the Inquisitors to this doctrine? *Let that old leaven be cast out.*

Cassander wrote a whole tract concerning the Communion in Both Kinds: What say the Inquisitors to this? (d) *Let the whole Tract be blotted out.*

(a) *In Bibliis Roberti Stephani, c.* 4. *Deuteron.*
(b) *Index Expurg. Quiroga. fol.* 8.
(c) *Jo. Pappus Censur. in Gloss. Jur. Can. in Decret. Gratiani. num.* 78.
(d) *Ind. Expurg. Belg. p.* 38.

Cardinal

Cardinal *Cajetan* saith, (e) that the words, *This is my body*, do not sufficiently prove Transubstantiation: What saith *Pius* the Fifth to this? *Let that passage be no more printed amongst* Cajetan's *works.*

Udalricus, Bishop of *Augusta*, writes a whole Epistle touching the Lawfulness of Priests Marriage: What say the *Romanists* to this? (f) *Let that whole Epistle be blotted out.*

Betram wrote a book of the Body and Blood of Christ opposite to the doctrine of Transubstantiation. What say the Inquisitors to this? (g) *Away with the whole book.*

Anselm, or the author of the book for Baptizing and Visiting the sick, saith: *Dost thou believe, that the Lord Jesus Christ died for our salvation, and that there is no means to be saved by our own merits?* What

(e) *Ex Catholicis solus Cajetanus in Commentario hujus articuli, qui jussu Pii Quinti in Romana editione expunctus est, docuit, secluſa ecclesiæ authoritate, verba illa,* Hoc est corpus meum, *ad veritatem hanc confirmandam non sufficere. Suarez. tom.* 3. *dist.* 46. *sect. tertia. disput.* 51.
(f) *Ind. Quiroga. p.* 149.
(g) *Idem ibid.*

say

ſay the Inquiſitors to this? (*h*) *Let it not be ſpoken at the Viſitation of the ſick.*

The word MERIT, ſaith *Caſſander*, (*i*) *amongſt the Antients, is almoſt the ſame as* TO OBTAIN: What ſay the Inquiſitors to this doctrine? *Let that obſervation on the word* Merit *be wholly ſtruck out.*

Polydore Virgil ſaith; *Almoſt all the antient Fathers condemned Images for fear of Idolatry:* What ſay the *Romaniſts* to this doctrine? (*k*) *From the beginning of that chapter, to the leaf,* Lex per præſentes, &c. *let it be blotted out.*

Langus (ſay the Inquiſitors) holds many things not conſonant to the Catholick Religion, and eſpecially he doth not acknowledge Tranſubſtantiation: What conclude they upon this annotation? (*l*) *From pag.* 179, *to pag.* 199. *let all be blotted out.*

(*m*) *Ferus* ſaith, *Ridiculum eſt, It is*

(*h*) *Quiroga. Index expurg. p.* 149. *Bernard. de Sandoval. Index expurg. Anno.* 1612.

(*i*) *Caſſand. in Hymnis Eccl. p.* 179. *ut Cypr.* Miſericordiam adeptus ſum; *i. e.* Miſericordiam merui. *Annotatio illa de vocabulo* Merendi *tota deleatur. Ind. Expurg. Belg. p.* 25.

(*k*) *Index librorum expurgatorum. p.* 725. *Bern. de Sandoval. Archiep. Tolet.*

(*l*) *Annot. in Juſt. Martyr. Baſil.* 1565. *p.* 199. *Ind. Expurg. Belg. fol.* 90.

(*m*) *In Joan. c.* 1. *Mogunt.* 1565. *p* 34.

ridiculous,

ridiculous, that ſome will have Cephas *for the head:* In their laſt edition printed at *Rome* in 1577, they have left out the words, *Ridiculum eſt*; and ſay, *Some will have* Cephas *for the head.*

Laſtly, the antient Council of *Laodicea* decreed, *Anno* 368. (*n*) *We ought not to leave the Church of God, and invocate Angels:* In the ſame Council publiſhed by *Merlin* and *Crabbe*, by tranſmutation of a letter, we are taught to ſay, (*o*) *We ought not to leave the Church of God, and have recourſe to Angles or Corners.* And thus are *Angeli* become *Anguli*, Angels are become Angles, or blind corners; leſt ſo fair an evidence of an antient Council ſhould be produced againſt Invocation of Angels.

But what theſe men have gained by purging and razing of true Evidences, their late divinity Reader (*p*) at *Lovain* will give his fellow *Romaniſts* a good account: (*q*) *After I was appointed,* ſaith he,

(*n*) *Non oportet Chriſtianos, eccleſia Dei derelicta, abire, atque Angelos nominare. Concil. Laodic. Can.* 35. *Binius tom.* 5.

(*o*) *Non oportet Chriſtianos, derelicta eccleſia Dei, abire in Angulos. Merlin. fol.* 68. *edit.* 1630. *Crabbe fol.* 226. *edit. ann.* 1538.

(*p*) *Henr. Boxhornii converſio.*

(*q*) *Sed o incredibilis in me Dei opt. maxim. beneficentia! poſtquam expurgatorii Indicis, quem*

to

to put in execution the tyrannical decree of the Inquisitors, and had noted six hundred several passages to be spunged and blotted out, which animadversions of mine, I wished I could have washed away with my tears and blood; my heart at length being smitten, and mine eyes opened by the mercy of my God, I plainly perceived Abomination in the Papacy, an Idol in the Temple, Tyranny in the Commonwealth, Poison and Infection in Religion. And thus this learned Professor, sometime a votary to the Church of *Rome*, from the observation of those *Purging Indices*, makes protestation against their practices, and withal became a true convert to the Protestant Faith.

tyrannisante Albano, Benedictus Arias Montanus in priorum virorum lucubrationes injurius conceperat, exequutor inter primos factus, sexcentas, contra falsa doctrinæ Pontificiæ capita observationes, &c. Henricus Boxhornius. lib. 3. de Euch. initio.

SECT.

SECT. XIV.

Our Adversaries convicted of their defence of a desperate cause, by their blasphemous exceptions against the Scripture itself.

WHEN therefore we see with the *Lovanian* Doctor, *Poison in their Religion, and Tyranny in their Commonwealth*; when we apparently discern the *Abomination of desolation standing in the holy place, Matth.* xxiv. *let us fly*, saith *Chrysostom, to the mountains of the Scriptures.* But can any man be perswaded, that these men, after their purging and condemning all sorts of writers, will at last come to the trial of the Scriptures? Are we not all eye-witnesses, that Christ and his Apostles are called in question at the Pope's assizes, and there arraigned and condemned of Obscurity and Insufficiency in their Gospel? Is not the sacred Bible ranked *(a) inter libros prohibitos?* Hath it not the first place in the Catalogue of Books prohibited, upon pretence of some Corruption in the Translation? Doth not their own *Corn. Agrippa*

(a) Casaubon's answer to the Epistle of C. Perron. pag. 38.

proclaim

proclaim it to the ſhame of their own religion, that the Inquiſitors deal moſt cruelly with the Proteſtants concerning their trial by the Scriptures? (*b*) *For*, ſaith he, *if the party examined ſhall offer to prove his opinion by Scriptures, then with ſwelling and angry countenance they tell him, that he is not now to deal with ſcholars in their Schools, but with Judges before their Tribunal; and therefore he muſt anſwer directly, whether he will ſtand to the decrees of the* Roman *Church or not: If he refuſe, then they conclude, ſaying, They are not to diſpute with him by Arguments and Scriptures, but with Fire and Faggot.* Now can any man imagine, why theſe men ſhould be ſo angry with Chriſt and his Apoſtles? Can they ſay, the Word of God is mutable and uncertain? or can they ſay, it is ſubject unto alteration, and needs an *Index Expurgatorius?* No ſurely; theſe are but peccadillioes, ſmall faults, which are incident to the Fathers and Schoolmen, and the Polemical Authors of theſe times. But you ſhall hear them ſpeak in their own ſenſe, wherein they abound (for I tremble to ſpeak it:) *The Scriptures* (ſay they) *are* (*c*) *dead*

(*b*) *Agrippa de vanit. Scient. cap.* 96.

(*c*) *Characteres mortui. Lindan. l.* 2. *Stromatum. cap.* 2. *&* *cap.* 6.

characters;

characters; (*d*) *a dead and killing letter*; (*e*) *without life, which neither knows nor underſtands*; (*f*) *a meer ſhell without a kernel*; (*g*) *a* Delphick *ſword, a leaden rule, a ſhoe fit for any foot,* Sibyll's *Propheſies,* Sphynx's *Riddles, and matter for contention*; (*i*) *a wood of thieves, a ſhop of hereticks*; (*k*) *imperfect, doubtful, obſcure, full of perplexities.* And ſaith *Pighius*, (*l*) *as one hath truly and merrily ſaid, the Scripture is like a noſe of wax, that eaſily ſuffereth itſelf to be drawn backward and forward, to be*

(*d*) *Litera mortua, occidens. Idem Panopl. lib.* 1. *cap.* 22.

(*e*) *Muta & inanis, quæ nec ſentit, nec intelligit. Idem l.* 5. *c.* 4.

(*f*) *Merum putamen ſine nucleo. Idem lib.* 1. *ca.* 6. *Can. l.* 3. *c.* 2.

(*g*) *Gladius Delphicus, Regula Lesbia, calceus utrique pedi aptus, folia Sibyllæ, Sphyngis ænigmata, materia litis. Turrianus adverſus Sadeelum, pag.* 99.

(*i*) *Lucus prædonum, officina hæreticorum. Charon. de tribus veritatibus, pag.* 220.

(*k*) *Imperfecta, dubia, obſcura, ambigua, perplexa. Leſſius in Conſult. quæ fides ſit capeſſenda. Ratio* 11. *pag.* 127. *&* 128.

(*l*) *Sunt Scripturæ, ut non minus vere quam feſtive dixit quidam, velut naſus cereus, qui ſe horſum, illorſum, & in quamcunque volueris partem trahi, retrahi, fingique facile permittit. Pigh. Hierarc. lib.* 3. *cap.* 3.

moulded

moulded and fashioned this way and that way, and howsoever you list. Behold the reverence they yield unto the Scripture! What seems blasphemy, if this doth not? Is it then any wonder, that *Rob. Tuitiensis* cried out before the Pope, (*m*) *Fie upon* Peter, *fie upon* Paul; when these men dare deliver such accursed speeches against the whole body of the Scripture, which they durst not pronounce upon a Pope's Bull, or a King's Proclamation? Certainly, the *Archangel contending with the Devil, durst not bring against him such railing accusations*, as these men, contending with us, have brought against the Truth of God, and his heavenly Word. If we cite the Fathers, they are slighted by them, or rejected as counterfeit: If we cite *Berengarius*, the *Waldenses*, and the like, they are charged with heresy, and therefore their testimonies are not authentical. If we produce their own Doctors, and Schoolmen, as witnesses of God's truth in the bosom of a corrupt Church; these men (say they) are Catholick Authors, but they stand not *Recti in Curia*, they are too lavish of their tongues, and therefore they must be purged. If we cite the Scriptures, they answer, that they are imperfect, they are a subject of

(*m*) *Erasm. de rat. conc. lib.* 3.

debate

debate and contention, a covert for thieves, and a shop for hereticks. Give me leave (*n*) therefore to use the words of *Campian*: *Can I imagine any of you to be so stuffed in the nose, that being forewarn'd, cannot quickly smell out this subtle jugling?* Can these men challenge succession in person and doctrine, from Christ and his Apostles? Can they vaunt of the general consent of all the Fathers? Can they glory in the Unity and Universality of all *Romish* proselytes in their own Church; and when they come to the trial of their cause, will they decline the Scriptures as imperfect, the Fathers as counterfeit, the Protestants as hereticks, and their own Writers as erroneous? If these men would maintain no other tenet, but this alone, *That the Scripture is imperfect*, they shall never be able to prove their doctrine Apostolick, nor their church Catholick. But to wave the Scriptures, and Fathers, and Writers, as imperfect, and yet to cry out with the father of lies, *All is mine*; this is a proper piece of policy to delude the ignorant, and decive their own souls. For the truth is (howsoever they pretend that the sound of their *Roman* faith goeth thro' the world, as the emptiest vessels make the greatest

(*n*) *Camp. Rat.* 2.

sound)

found) their silencing of Scriptures in forbidding the reading of them by the people, and their purging of learned Writers, argues a distrust in their own cause, and a fear lest the truth should appear. Nay more, St. *Chrysostom*, or a learned antient Author, rightly observed the like practice amongst the heretical Priests in his days; and gives a farther reason, why the Priests led the People by an implicit Faith, and shut up the gate of truth: *(o) For* (saith he) *they know, that if the Truth be once laid open, their Church shall be forsaken, and they from their Pontifical dignity shall be brought down to the baseness of the people.* This reason is so truly accomplished amongst the *Romanists* in these days, that their own Cardinal (as I have shewed (*p*) withstood the reformation of known errors in the *Roman* Church, especially for this cause, lest it should endanger the whole state of the *Roman* Papacy.

(o) Opere imperfecto in Mat. Hom. 44. *Dei, quo authore vide Andr. Rivet. crit. Sacr. lib.* 4. *cap.* 1.

(p) N. Scomberg. supra pag. 16. *not. k. Vide Greg. de Valent. de Indulgent. cap.* 2. *pag.* 244. *Paris.* 1610.

SECT.

SECT. XV.

Cardinal Bellarmine's *confession in favour of the Protestant Doctrines, drawn out in Review.*

BUT admit, our translation of the Scriptures were imperfect, the Fathers doubtful, and that the *Romish* writers, not yet refined by the Inquisitors (for weighty reasons best known unto themselves) were to be rejected; yet I hope they will give us leave to produce such writers, against whom they take no exception. I will therefore present unto them their own Cardinal *Bellarmine*, who, I think, was their first and best that wrote the whole body of controversies on their side; let him, I say, be convented and examined without partiality, and it shall appear upon a review, that in the principal points of difference betwixt us, he is forced to confess the Antiquity and Safety of our doctrine, and plainly to acknowledge the Uncertainty and Novelty of his own.

First, touching the uncertainty of all the *Trent* Sacraments, it is *Bellarmine*'s confession, *(a) None can be certain by the*

(a) Bellar. de Justif. lib. 3. *cap.* 8.

certainty

certainty of faith, that he doth receive a true Sacrament, because it depends upon the intention of the Minister, and none can know another man's intention.

Touching Transubstantiation, it is *Bellarmine*'s confession, (*b*) *It is not improbable, that there is no express place of Scripture to prove it, and it may be doubted whether the text will bear it.*

Touching Private Mass, it is *Bellarmine*'s confession, (*c*) *That is a more perfect and lawful Mass, wherein Priests and People communicate together; neither is there any express mention amongst the antients, where none did communicate, but the Priest alone, but by conjectures.*

Touching our Prayer in a Known Tongue, it is *Bellarmine*'s confession, (*d*) *In the Primitive Church, when the Christians were but few, they did all sing and answer one Amen, at the time of divine Service.*

Touching our Communion in Both Kinds, it is *Bellarmine*'s confession, (*e*) *Christ did institute in Both Kinds, and the antient Church did administer under Both*

(*b*) *Idem de Euch. lib.* 3. *cap.* 23.
(*c*) *Idem de Missa. lib.* 2. *cap.* 9. & *cap.* 10.
(*d*) *Idem ibid. cap.* 9. *Idem de verbo Dei, lib.* 2. *cap.* 16.
(*e*) *Idem de Euch. lib.* 4. *cap.* 24.

Kinds;

Kinds; but the multitude increasing, the inconvenience appeared more and more, and by degrees the use of Both Kinds ceased.

Touching the number of Sacraments, it is *Bellarmine*'s confession, (*f*) *As for Baptism and the Eucharist, the thing is most evident: concerning the other five, it is not so certain.*

Touching Faith and Good Works, it is *Bellarmine*'s confession, (*g*) *The Protestants do not deny, but that Faith and Repentance are requisite, that is, a lively Faith, and an earnest Repentance, and that without them no man can be justified.* And as touching our Justification by Faith only, he concludeth with the Reformed Churches, (*h*) *Either a man hath true merit, or he hath not; if he have not, he is dangerously deceived, and seduceth himself, whilst he trusteth in false Merits (for these are deceitful riches,* saith St. *Bernard*) *which hinder true riches: but if he have* true Merits, *he loseth*

(*f*) *Idem de Sacram. in genere lib.* 1. *cap.* 9.
(*g*) *Bellar. de Just. lib.* 3. *cap.* 6.
(*h*) *Bell. de Justif. lib.* 3. *cap.* 17. *Vel habet homo vera merita, vel non habet. Si non habet, periculose fallitur, seque ipse seducit, dum in falsis meritis confidit (Istæ nempe sunt fallaces divitiæ apud S. Bernardum) quæ veras impediunt. Si vero habet, nihil perdit ex eo, quod ipse ea non nituetur, & in solo Deo confidit.*

nothing

nothing by them, in that he respecteth them not, and putteth his trust in God only.

I beg not of our adversaries the points in question betwixt us, but I wonder rather, why they should send out such *Anathemas* and curses against all, or any of those that deny their doctrine, when their best learned confess, that many principal points of their own Religion, yea, many articles of their faith, are neither antient, safe, nor Catholick. It is not the name of *Catholick*, which they assume, that makes good the Catholick Doctrine, neither is it the opinion of the great learning, or the multitude on that side, which must outface the Truth. For our Saviour Christ doth especially note the members of his body by the name of a (*i*) *Little flock*; as if the paucity of true believers were the special character of the true Church. And as for the learned on that side, *You see your calling, brethren*, saith the Apostle, 1 *Cor.* i. 26. *Not many wise men after the flesh, not many mighty, not many noble are called.* And if our adversaries are fond to assume all learning and knowledge unto themselves, I envy not their conceited wisdom: But I rather admire, remembring the words of our Saviour, with

(*i*) *Fear not, little flock, Luke* xii. 32.

wonder

wonder and pity; *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt.* xi. 25. And if our adversaries please to reflect upon their own Religion, they shall find likewise, that the principal marks of the false Church were discovered, and foretold long since by Christ and his Apostles; that it should be *after the working of Satan, with all power, and signs, and lying wonders.* And we know, such miracles are the special characters of the *Roman* Church. The Spirit of God foresaw, that their doctrine would consist in forgings, not only of Fathers, of Councils, of Schoolmen, but of daily miracles in their Church. And for this *deceivableness of unrighteousness, because they received not the love of truth, that they might be saved*; their judgment was foretold, and is now accomplished: *God shall send them strong delusions, that they should believe lies*, 2 *Thess.* ii. 11. I am not willing to insist upon such *feigned Miracles, wrought either by their Priests, or by their companions for lucre sake*; it is sufficient that their own Schoolmen (*k*) confess it: But I profess

(*k*) *Aliquando in ecclesia fit maxima deceptio populi in miraculis fictis, in Sacerdotibus. Nic. Lyra in Dan. cap* 14.

with

with *Austin*, (*l*) *As Miracles were necessary before the world believed, to induce it to believe; so he that seeketh to be confirmed by wonders now, is to be wonder'd at most of all himself, in refusing to believe what all the world believes besides himself.*

Sect. XVI.

Our Adversaries objection drawn from the Testimonies of pretended Martyrs of their Religion, answered.

BUT here the policy and cunning of these men is worthy to be observed. They are not contented to claim an interest in all antient and orthodox Authors in behalf of their Church, but they would seem to confirm the truth of their doctrine by the sufferings of Saints, and testimonies of holy Martyrs. (*a*) *Let us ascend into Heaven by imagination*, saith *Campian*; *and here we shall find such as through Martyrdom are as ruddy as the Rose; and also such as for their innocency while they lived, do glister as beautifully as the white*

(*l*) *August. de Civ. Dei, lib. 2. cap. 8.*
(*a*) *Camp. Rat. 10.*

Lillies:

Lillies: There may we see three and thirty Bishops of Rome, *which for their faith were immediately murdered one after another. Thou shalt find that they lived here, and died ours.* I confess, the name of *Martyrdom* carries some shew in honour of the Church of *Rome*, because many Martyrs died in the bosom of the antient *Roman* Church; but the truth being weighed in the balance of judgment and sincerity, it will appear but a brag full of froth and vain-glory. For if those Martyrs and Bishops neither suffered for that faith at the time of their deaths, nor in all their lives received that faith, which is now published with *Anathema* to all them that believe it not; surely those Saints and Martyrs will never be found to have lived and died members of their new Church, although they died Martyrs in the antient *Roman* Church. Let us examine some particulars. Did ever any Martyr die upon confidence of his own Merits? Or dare any *Romanist* suffer death in justification of his own Righteousness? Was there any of those three and thirty Bishops canonized a Saint for his Adoration given to Images? Did ever any Martyr take it upon his death, or dare any *Romish* Priest die upon his confidence, that he hath absolute power to remit sins, to

diſpenſe with oaths, to create in the Sacrament the Creator of heaven and earth? Did ever any antient Martyr teach, that the Scripture was imperfect without the help of Traditions? Or dare any *Roman* ſt take it upon his death, that all the unwritten verities now taught and received in the Church of *Rome*, are of equal authority with the holy Scripture? Did ever any Martyr take it upon his death, or dare any *Romiſh* Prieſt die upon confidence, that the conſecrated bread, depending upon the Intention of the Prieſt, is the corporal and real Fleſh of Chriſt? It was the caſe of certain Maſs Prieſts, not long ſince living, and in particular of F. *Garnet*, who being demanded, whether if he were to conſecrate the Sacrament that morning he ſhould ſuffer death, he durſt after conſecration pronounce openly over the cup: (b) *If this Wine in the cup, whoſe accidents you ſee, be not the very Blood of Chriſt, which flowed from his ſide as he hung upon the croſs, let me have no part either in the Blood of Chriſt, or with Chriſt hereafter.* F. *Garnet*, as a man perplexed, made anſwer: It might juſtly be doubted, neither did he conceive, that any one was bound

(b) *B. Andrews reſp. ad Apolog. Bellar. cap.* 1. *pag.* 7.

raſhly

raſhly to endanger his ſalvation, by aſſuming upon his death, that any individual Prieſt, at a time certain, did tranſubſtantiate the Bread into the Body of Chriſt; but peradventure in general, and indefinitely (ſaith he) it may be reſolved, that Tranſubſtantiation is made, *Ab aliquo, Alicubi, Aliquando*; *By ſome Prieſt, in ſome place, at ſome time.* And as concerning the Saints and Martyrs of the antient Church, it is undoubtedly true, that they could not die in that Faith, nor for that Religion, which was altogether unknown to their Church. The doctrine of Private Maſs, the Communion in One Kind, Prayers in an Unknown Tongue, Works of Supererogation, the peremptory number of Seven Sacraments, the Power of Indulgences, the Worſhip of Images, and the like; theſe are urged by the now *Roman* Church as fundamental points, and moſt of them taught and received for articles of faith; yet, by our adverſaries manifold confeſſions, they were unknown to former ages. And how thoſe Biſhops and Martyrs could ſuffer and die in that faith, which was not received in the antient Church, is a myſtery unſearchable, and a Martyrdom *paſt finding out.*

Thus our Adverſaries having compaſſed ſea and land, and by imagination aſcended into heaven to ſeek for members of their Church; yet their doctrine of Faith, which they claim from the Primitive Church, is proved to be but an imaginary faith; their Martyrs which they challenge and aſſume into the catalogue of their Saints, are but imaginary perſons; their Miracles, which they ſo much magnify, are but imaginary and falſe; and laſtly, the Heaven which they claim as a common appendant to their Church, is the Jeſuits heaven, only by *Imagination*.

SECT. XVII.

Our Adverſaries common objection, drawn from the charitable opinion of Proteſtants, touching the ſalvation of profeſſed Romaniſts, *living and dying in their Church, anſwered.*

I Come to the laſt and greateſt wonder. The *Romaniſts* have confeſſed, that their doctrine is different from the antient Church in many principal points of their faith: Yet, ſay they, there is no ſalvation to be had, but in the *Roman* Church. *No,*

(a) *No,* ſaith *Coſterus, it cannot be, that any dying a* Lutheran *can be ſaved.* No doubt there is a Woman, a Church, a City, which reigneth over the kings of the earth, which ſitteth on ſeven mountains, which is drunk with the blood of ſaints and martyrs, which hath multitudes, and nations, and tongues at her command. And if this be the *Lutheran* Church, or any of the Reformed Churches, queſtionleſs there is damnation to be feared. For it was foretold, *Rev.* xvii. *She aſcends out of the bottomleſs pit, and ſhall go into perdition.* But bleſſed be God, their marks cannot be applied to our Church: we have no Biſhop that aſſumes a Supremacy over Kings and Princes; we have no Maſſacres of Saints and faithful Chriſtians in our kingdoms; no, we have no City built on ſeven hills, which is called, *The ſeven-hill'd City*; we account not Univerſality of Nations and People to be a mark of our Church; but we ſay, it is a *little flock, and the number of God's elect are but few.*

I will deſcend to the particular tenets of both Churches. And in this I will appeal to any moderate *Romaniſt*, whether they or we, for the faith profeſſed in their

(a) *Fieri nequit, ut Lutheranus moriens ſalvetur. Coſt. reſp. ad refut. Oſiandr. propoſ.* 8.

Church or ours, ſtand guilty of damnation.

Are we accurſed, becauſe we diſclaim all merits in our beſt works, and rely wholly upon the merits of Chriſt? *Bleſſed are all they that put their truſt in him* (not in their own righteouſneſs) ſaith the Prophet *David*, *Pſal.* ii. 12.

Are we accurſed, becauſe according to Chriſt's inſtitution we receive the Sacrament in both kinds? *He that eateth my fleſh, and drinketh my blood, hath life eternal*, ſaith our Saviour, *John* vi.

Are we accurſed, becauſe we ſearch the Scriptures, we read them to our family, we meditate on them day and night? *Bleſſed are they whoſe delight is in the Law of the Lord, and in his Law will exerciſe himſelf day and night*, ſaith the *Pſalmiſt*, *Pſal.* i. 2.

Again, look upon the tenets of the *Roman* Church, and let the Word of God be judge between them and us, whether they or we are in the more ſafe and bleſſed way.

Are they bleſſed, that make diſtinction of Meats, and forbid Marriage to Prieſts? *Forbidding of Marriage, and Meats*, ſaith the Apoſtle, 1 *Tim.* iv. *is the doctrine of Devils.*

Are

Are they bleſſed, that adminiſter the Sacrament and Service in an Unknown Tongue? 1 *Cor.* xiv. *In the Law it is written, With men of other tongues, and other lips, will I ſpeak unto this people, and ſo they ſhall not hear me*, ſaith the Prophet *Iſaiah (b)*.

Are they bleſſed, that, contrary to the law of God, give Adoration to Images? *Confounded be all they that worſhip carved Images*, ſaith the Prophet *David*, *Pſal.* xcvii. 7.

Are they bleſſed, that give Adoration to Saints, and to the creatures of Bread and Wine? *They that worſhip the Creature inſtead of the Creator, God gives them over to a reprobate mind*; and they are accurſed, *Rom.* i. 28.

Are they bleſſed, that add new Traditions to the Scriptures, and detract from God's Commandments and Chriſt's Inſtitution in the Sacrament? *Curſed be he that addeth or detracteth from the leaſt of theſe ſayings*, ſaith the Evangeliſt, *Rev.* xxii. Are they bleſſed, that create new articles of faith beſides, or contrary to the doctrine of the Scriptures? *If an angel*

(b) *It was a curſe at the building of Babel, for them that underſtood not what was ſpoken. Iſai.* xxiii. 11.

from heaven preach any other Gospel, than that you have received, let him be accursed, *Gal.* i. 8.

From these few instances, it may easily appear, whether they are damn'd, which believe and receive that faith, which was taught by Christ and his Apostles; or they blessed, which obey the *Trent* Fathers, and their doctrine, which is condemned by the Apostles, and Fathers of the Primitive Church.

But observe the wisdom and policy of these men. They know that the ignorant people of their Church (and their special care is to keep all in ignorance) would be easily led by an implicit faith to believe the Church in all points, if they were once possessed with some general Rule, whereby they might be in the safe and certain way of salvation in their own Church. And thereupon, from the charitable opinion of well-disposed Protestants, they have drawn this general conclusion: (*c*) *We see the Protestants (at least many of them) confess there may be salvation in our Church; we absolutely deny there may be salvation in theirs: therefore it is safer to come to ours, than to*

(*c*) *Answer to M. Fisher's Relation of a third Conference, at the end of Dr. White's Reply to Fisher. p.* 68.

stay

stay in theirs, to be where almost all grant salvation, than where the greatest part of the world deny it. Surely it were great pity, that a charitable opinion on our part should give any *Romanist* occasion the rather to live and die in the bosom of the *Roman* Church; whereas we should rather give them a warning in the name of the Apostle, *Come out of her, my people, that you be not partakers of her plagues*, *Rev.* xviii. 4. But is it not then more shame for them, to adjudge our Religion therefore the worse, because we are more charitable? "When "we say a Papist may be saved, I do "not propose unto you, saith *Hooker* (*d*), "a Pope with the neck of an Emperor "under his feet, a Cardinal riding his "horse to the bridle in the blood of "Saints; but a Pope, a Cardinal, sorrowful, penitent, disrobed, stript, not only "of usurped power, but also reclaimed "and recall'd from his error; let his "Proselytes abjure all their heresies wherewithal they have any way perverted "the truth, let Antichrist be converted, "and lie prostrate at the feet of Christ, "and shall I think then that Christ will "spurn at him." No doubt, a charitable opinion of many Protestants doth extend

(*d*) *Hooker in his Discourse of Justification.*

itself

itſelf to thoſe who by an invincible and compelled ignorance, reſign up their own eye-ſight to look thro' ſuch ſpectacles as their Prieſts and Paſtors have tempered for them: Theſe men, ſo long as they hold faſt the true faith of Chriſt, according to the articles of the Apoſtolick and Chriſtian belief, without oppoſition to any ground of Religion, and have furthermore a mind and purpoſe to obey God, and keep his commandments, according to that meaſure and knowledge of Grace which they have received, and live for outward things in the unity of the Church where they dwell; ſuch men, I ſay, otherwiſe morally good, and relying wholly on the merits and ſole mercy of Chriſt Jeſus, that is, living Papiſts, and dying Proteſtants in the principal foundation of our faith, may *find mercy, becauſe they did it ignorantly*, 1 *Tim.* i. 14. This is the beſt conſtruction charity can afford them; and yet this is no certainty, but a bare poſſibility, *They may be ſaved.*

But Papiſts living under Princes and States, who as God's true *watchmen and ſhepherds* deſire they ſhould be better informed, and take care that they may have means to be inſtructed in the true ſaving knowledge of Chriſt: ſuch Papiſts, I ſay, ſhutting their eyes againſt God's light,

light, and perſiſting in their ignorance, and ſaying in effect, *We will not the knowledge of thy ways*, *Job* xxi. 14. die in their ſins.

I muſt confeſs, I do incline to a charitable opinion of every poor ſoul among them, that makes as good uſe as he can of the publick and private means afforded him for ſaving knowledge and practice. Nay more, *what have I to do, to judge another man's ſervant, ſeeing he ſtandeth or falleth to his own Maſter?* *Rom.* xiv. 4. But I take God and his holy Angels to witneſs, that had I ten thouſand ſouls, I would not adventure one of them in the *Roman* Faith, and the *Roman* Church. For howſoever I will not, I dare not pronounce damnation upon their Perſons, as they do on ours; yet I will proclaim confidently and openly to all the world, that their Doctrine is damnable.

Far be it from the thoughts of good men, to think the points in controverſy betwixt them and us, to be of an indifferent nature; as that a man may reſolve this way, or that way, without peril of his ſalvation. The late bleeding wounds and ſufferings of holy men and bleſſed Martyrs in our Church, and the frequent Perſecutions which other Proteſtants abroad have heroically undergone, do ſufficiently witneſs

witneſs the great danger they apprehended in the *Romiſh* Religion, and the important difference there is betwixt us. And that you may yet further know, that the beſt learned of our Church were far from granting ſalvation to any Papiſt, living and dying a profeſſed Papiſt in the knowledge and belief of the preſent *Roman* faith, our Reverend *Whitakers* ſends this ſummons to the great champion of the *Roman* Church: *(e) Survey heaven itſelf, and all the heavenly hoſt, look well into all the parts and coaſts of it whilſt you liſt, you ſhall not find there (upon my word) one Jeſuit, or one Papiſt (f). For none ſhall ſtand in mount* Sion *with the Lamb, that have received the mark of the Beaſt, or belong to Antichriſt*, Apoc. xiv. 1.

(e) Whit. ad Camp. Rat. 10.

(f) Viz. *Quatenus a Jeſuit or Papiſt, holding the doctrine of the modern Church of Rome.*

SECT.

SECT. XVIII.

Proving, by the confeſſion of all ſides, that the Proteſtant Religion is ſafer, becauſe in all Poſitive Points of Doctrine the Romaniſts *themſelves agree with them, but in their Additions they ſtand ſingle by themſelves.*

BUT admit, the Proteſtants ſhould allow a poſſibility of ſalvation to all believing Chriſtians in the boſom of the *Roman* Church, which never yet was granted, what do our adverſaries infer from hence? *Therefore* (ſay they) *it is the ſafer way to perſiſt in that Church, where both ſides agree, than where one part ſtands ſingle in opinion by themſelves.* Now ſurely, if that be the ſafer way, wherein differing parties agree both in one, I will join iſſue with them in this very point. And if in this I make not good the Title of my Book, that we are therefore in the *Safer Way*, becauſe they agree in the principal points of controverſy with our doctrine, I will reconcile my ſelf to the *Roman* Church, and creep upon all four to his Holineſs for a Pardon.

Firſt then, we ſay, there is a Heaven and a Hell. It is true, ſay they; but there

there is a Purgatory, there is a *Limbus Infantum* alſo. In the firſt part they join with us, in the latter they ſtand ſingle by themſelves; and that is the ſafer way, where both ſides agree.

We ſay, We ſhall be ſaved by the Merits and Satisfaction of Chriſt Jeſus. It is true, ſay they; but there are likewiſe Merits of Saints, and Satisfactions of our own, helpful and neceſſary to ſalvation. In the firſt part they join with us, in the latter they ſtand ſingle by themſelves; and that is the ſafer way, where both ſides agree.

We ſay, the Sacraments of Baptiſm and the Euchariſt, are two proper Sacraments inſtituted by Chriſt. It is true, ſay they; but there are five more to be received, as true and proper Sacraments, for an article of belief. The firſt two they confeſs with us, in the latter five they ſtand ſingle by themſelves; and that is the ſafer way, where both ſides agree.

We ſay, That the Images of Chriſt and his Saints are Ornaments and Memorials of the abſent, and may in ſome caſes ſerve for hiſtory. It is true, ſay they; but there is alſo Worſhip and Veneration due unto them. In the firſt part they agree with us, in the latter they ſtand ſingle

ſingle by themſelves; and that is the ſafer way, where both ſides agree.

We ſay with the Evangeliſt, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve, Matth.* iv. It is true, ſay they; but there be Saints and Angels alſo, that are to be invocated and adored. In the firſt part they join with us, in the latter they ſtand ſingle by themſelves; and that is the ſafer way, where both ſides agree.

We ſay, That Chriſt is the Mediator and Interceſſor betwixt God and Man. It is true, ſay they; but the Saints and Angels are our Interceſſors and Mediators alſo. In the firſt part they join with us, in the latter they ſtand ſingle by themſelves; and that is the ſafer way, where both ſides agree.

We ſay, That Chriſt is the Head and Monarch of the Church. It is true, ſay they; but there is likewiſe another viſible Head of the Church, which is the Pope. In the firſt part they join with us, in the latter they ſtand ſingle by themſelves; and that is, *&c.*

We ſay, That St. *Peter* had a Primacy of Order among the Apoſtles. It is true, ſay they; but withal he had a Supremacy of Power and Juriſdiction. In the firſt place they join with us, in the latter they ſtand

ſtand ſingle by themſelves; and that is, *&c.*

We ſay, There are two and twenty Books of Canonical Scripture. It is true, ſay they; but there are other books alſo, as namely, *Tobit*, *Judith*, the *Maccabees*, *&c.* that are Canonical. In the firſt part they approve all that we hold, in the latter they ſtand ſingle by themſelves; and that is, *&c.*

We ſay, The Scripture is the Rule of Faith. It is true, ſay they; but there are Traditions likewiſe, and Unwritten Verities, that muſt be added to the Scriptures. In the firſt they join with us, in the latter they ſtand ſingle by themſelves; and that is, *&c.*

Laſtly, we ſay there are Twelve Articles of the Creed, and this is the tenet and confeſſion of all Chriſtian Churches. It is true, ſay they; but there are twelve Articles more, publiſhed by Pope *Pius* the Fourth, to be received of all Catholicks. In the firſt place, they confeſs all that we hold, in the latter they ſtand ſingle by themſelves; and that is the ſafer way, by our Adverſaries confeſſion, where both ſides agree.

Thus by the ample teſtimonies of the beſt learned in the *Roman* Church, there is nothing taught by the Proteſtants for a

a matter of Faith, which the Church of God hath not always held neceſſary to be believed; nothing but that which alone is ſufficient for every man to know concerning his ſalvation; nothing but that which is confeſſed by our adverſaries to be ſafe and profitable for all believers; nothing but that whereunto the writings of all Antiquity are conſonant, and all Chriſtian Confeſſions agreeable.

Now ſince I have brought you into THE SAFE WAY, I will briefly commend unto you Chriſt and his Apoſtles for your Leaders, the antient Fathers for your Aſſociates and Aſſiſtants, and the Bleſſed Spirit for your Guide and Conduct therein. There are other paſſengers likewiſe, *viz.* Cardinals, Biſhops, and Schoolmen, which do accompany you part of your way: but they are ſtrangers, and therefore be wary of them; and, by way of prevention, *Stand in the ways, and ſee, and ask for the old paths, Where is the good way? and ye ſhall find reſt for your ſouls, Jer.* vi. 16.

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